THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

☞ Rev. JOSHUA LEAVITT is *Assistant Editor*.

☞ Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✳.

During the absence of Dr. Bacon on his foreign tour, his two associates will be exclusively responsible for the course and character of *The Independent*. Dr. Bacon will contribute to the paper from abroad, over his own signature, and arrangements have been made which will supply his temporary lack of service.

Domestic Correspondence.

LETTER FROM CALIFORNIA.

We have pleasure in presenting a letter from a gentleman in California, presenting some views of the condition of things on our Pacific coast, which ought to command confidence and engage the earnest attention of the patriotic and philanthropic of our country.

SAN FRANCISCO, Aug, 15, 1850.

We hear much said about the sin and wickedness existing in California, and read much on the subject in all the papers received from our Atlantic cities. What are the facts? and what the reasons for such a state as does *really* exist?

There is a great and growing observance of the Sabbath *outwardly* in this city, and gambling is suppressed on the Sabbath. Still the houses are open to all who choose to resort thither to lounge and drink, and to take God's name in vain. Many stores and shops are open for business and traffic on the Sabbath, the same as on other days. Some people make it a day of amusement and pleasure. For instance, last Sabbath evening a bull fight came off in a building recently erected for a circus—and, as the bills of performance announced, near to the Catholic church, although the priest warned his people to keep far away and not to cross the threshold. Here, too, we have "Tom Hyer," the veritable prize fighter, riding a poor dumb beast about the streets and *into* the large drinking and gambling houses on the "Plaza;" and, to the credit of our city authorities be it said, he has been arrested and imprisoned for disorderly conduct and disturbing the peace and quiet of the Sabbath, and fined fifty dollars.

No adequate provision has been made at home to the spiritual wants of California. *Here* we have a concentration of thought and mind, of brilliant talent for business, such as is to be found nowhere else; men of enterprise and learning, and may I not add many men of high moral and Christian character—yes, we have all these and more; we have Christian *families*, those who have been trained at the East to regard the Sabbath as holy time, and are anxious to attend the preaching of the Gospel; but, I repeat it, there is no adequate provision made for the multitude; there is hardly a building here deserving of the name of church—they are all too small, and all are straitened in circumstances. They have also been unfortunate in their locations. People seem to forget the importance of a *good site*. An attractive building in such a city, and among such a moving throng as here do congregate, is all important. Again, sufficient inducements are not held out for the stranger and sojourner to turn in hither and to hear what God the Lord hath to say to him. We also need more MEN. We want men of prayer—men of talent—men fearless of evil—men who are not ashamed of the Gospel of Christ—men who dare speak out plainly. We want a second Lyman Beecher to shake up the dry bones; and were not that venerable divine quite so advanced in life, I for one would cry aloud for him to come over the sea and the mountains to help build up the waste places of Zion here on this Pacific coast. California needs men who boldly war against sin, in all its monstrosities, for here they are *bold to do* all that is bad, open-handed and above board. No secrets here—all is open; the very walls speak out (most of them being nothing but *muslin*, calico or the like,) disclosing the very thoughts, almost, of men. We need a superior order of talent—a Cox, a Beecher, a Bethune, a Tyng, a Hawks. We must have such men, or the multitude cannot be persuaded to go to the house of God.

These remarks do not apply to San Francisco alone, but are equally applicable to Sacramento City, Marysville, and I might perhaps say the same of other large cities on this coast, and to the cities springing up all over the mining country. The fact is, the field is white already to the harvest, but the reapers are few, and very many precious souls are lost for the lack of men to break unto them the bread of life. Do not *fold* your hands at home and cry out against the sin, and wickedness, and moral degradation of California—but send us faithful missionaries at once. Has not California drawn off the very flower of your people? Have not your churches been deprived of their members? How many of your fathers and sons are here! More are coming—many mothers and daughters are to follow—but it is the Gospel minister we most need. Give us churches and faithful pastors, or *all* is lost.

The American Bible Society have been very happy in their selection of Mr. Buel as their agent for the Pacific coast. He is an indefatigable Christian gentleman, and is accomplishing great good not only in the distribution of Bibles to the destitute, but in visiting the sick at our hospitals and elsewhere, relieving the wants of the needy, and directing those who stand in need to the Lamb of God who taketh away the sin of the world. Send us more men like him, that *all* the waste places of Zion may be fully occupied by those fearless of evil.

The Election of Dr. Horatio Southgate, formerly missionary to Constantinople, as *Bishop* of the Episcopal Church in California, is deserving of severe rebuke from all sincere lovers of Gospel truth; and I trust they will not fear to speak out. Surely, *protestant* churchmen in the States, will be startled at this unexpected announcement. Such things only tend to widen the breach between the two branches of that church.

I have here to mention the death of Mr. Charles R. Hoyt, son of Jabez Hoyt, of Coolville, Ohio. He died at the hospital in this city on the 10th inst., after an illness of four weeks, aged 26. He was visited by several pious gentlemen, and I am happy to say that he died the death of the righteous. While he lived he was not afraid to own his Master and his God, and when called to a sick and dying bed, the Christian minister and the layman were near to comfort and console. I will also mention here the death of Mrs. Hoyt, on the 25th of July, daughter of the late Dr. Richard Kissam of Philadelphia, and sister of Dr. Kissam of New York. She died at the hospital here, leaving *four* destitute children.

I have been conversing with a gentleman who has just arrived in the "Columbus" from Panama, where he has been detained (waiting the arrival of the steamer New Orleans) nearly *fourteen* weeks. He was one of a committee of three, by passengers who left New York April 1st in the "Crescent City," to provide a suitable place for worship on the Sabbath. He informs me that religious protestant worship was constantly kept up by Rev. W. W. Brier on every returning Sabbath. Mr. Brier was sent out to California by the American Home Missionary Society, and directed to look after the wants of the emigrants at Panama, and to survey the field preparatory to sending out a missionary. He preached two Sabbaths in the large circus tent, (which Col. Mann freely offered) and occasionally on the Battery to large and attentive congregations. Then the attention of a French gentleman by the name of *Feraud*, a princely merchant and occupying the finest house in the city, opened his large and splendidly furnished rooms to Mr. Brier, where he held services for several Sabbaths to attentive and crowded audiences. Through the intercession of Mr. Brier, a petition was got up, at the suggestion of Mr. Feraud, (who, by the way, is a Catholic,) addressed to the Governor of the Republic of New Grenada, appealing to him for consent to set apart one of the old Catholic churches for the use of American Protestants, and other Christians. Mr. F. gave strong encouragement to hope that the appeal would be favorably received and permission granted. If so, the door is opened *wide*; who will enter? The writer was assured in May last, in Panama, that if a proper missionary was sent, the people there would readily contribute $500 or $600 to his support. I trust Christians at home have responded ere this to the call. The only condition required by Mr. Feraud, on offering *voluntarily* his large and spacious parlors to Mr. Brier, was that he should abstain from all severity of language and disrespectful allusion to the Catholic religion which he professed.

But what shall I say of California emigration? Thousands arriving here, following thousands who have come before, by sea, and tens of thousands pouring in from beyond the mountains, are doomed to be greatly disappointed in their expectations as to the gold. Not one in twenty earn more than a living at mining. Some have turned their attention to farming; among them are *four* Hungarian officers who left New York in the steamer Philadelphia about the 4th of May. They are located near Sacramento City, with several gentlemen from Ohio, and they all say that the best they can do is to *exist* in dirt and filth, and lay up a mere pittance of perhaps 50 cents per day. What a picture! There will be tens of thousands here next winter, who will lack for bread. The rush *home* has already commenced and every steamer and many sailing craft go to Panama loaded with disappointed miners. Others would gladly go home also, but cannot raise the means and must of necessity remain here a burden to themselves and to the community. On the Atlantic, the bright side of the picture has ever been held up prominently to view; but now comes the shade; and very soon the *dark* side will appear. Then the hopes of many will crumble and fall, carrying desolation to many hearts and homes heretofore crowned with happiness.

Few see California in its true light; it can be compared to no other country on the face of the globe. Everything is *unique*, in itself considered.

I will only add that religion is sadly in the background here; our people, both here and at home, are at fault for not providing more able ministers to proclaim the truth to a people absolutely perishing for lack of it. "Worse than heathen," is the remark daily applied to many of the miners, who come to California leaving the Bible and the religion of their fathers at home.

H. C. B.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Sept. 30, 1850.

FEUDALISM—CHIVALRY AND THE CRUSADES.

MESSRS. EDITORS:—Mr. G. P. R. James—who, by-the-way, personally resembles John Bull himself much more closely than he does the pale, slender, and fawn-eyed genius of pamphlet fiction—has delivered two lectures of his course, upon the subjects above named, a brief sketch of the prominent ideas of which may be interesting to the readers of *The Independent*.

After stating that the Feudal or Frankish system was brought forth in, spread from, and perfected itself in France, he proceeded to define Feudalism to be that system in which the whole land was divided among a certain class of its inhabitants (originally its conquerors), on condition of their rendering military service to the lord of the land. His *right* it was not for their interest to investigate, since they lived through him, and by self-preservation were compelled to uphold the system of which they were a part. To the leaders of the conquerors the lands were divided in large districts, and by them subdivided again and again among their vassals.

Out of this arose complicated relations—giving birth to self-protecting regulations which at last proved the death of the entire system—men were forced to inquire how far they were subject for their lands, since their lord could compel them nominally—if he pleased—to bear arms under his standard—*all the year round*. The chain from the highest to the lowest was strained till its links at last gave way. The will of the monarch and the will of his vassals came into frequent collision; and on such occasion, if two or three powerful lords united together they put the king at their mercy, unless he appealed to the lower vassals who were oppressed by the greater; and by promises of relief from the tyranny of their immediate rulers, could gather them about his standard. Philip Augustus raised the communes and sub-feudatories; appropriated, so far as he dared, the property of the great feudatories, and conceded greater rights to the people, until between these two antagonistic bodies the whole Feudal system fell to the ground.

While it lasted, however, at least in France, it absorbed everything. Even the church put on its yoke. All submitted to the tyrant for the sake of the poor boon of his protection. The woods and fields, the very lakes and fishes, became subject to his iron sway. The very sacraments of the church became feudal, and it penetrated the most delicate affairs of social life, till, with its rude and tyrannic touch, it had brutalized them all.

Comparing this system with the Anglo-Saxon life, which had been the subject of a former lecture—the feudal, with its crystallization of the people about the few isolated castles of the lord of the land—the Anglo-Saxon with its tythings of ten property holders, its hundreds and counties, with its inherent interchange of popular sentiment—Mr. James said it could be no question which it was that gave rise to civilization. Man in France, in the most glorious days of feudalism, was separated from man. Except near the castles, the country was unsafe. For want of proper union among the lords, trade and art stood still; and those merchants who journeyed even to the castles themselves for the supply of their inmates, needed an armed escort for safety.

Chivalry rose out of the bosom of feudalism. It sprang from a determination on the part of good nobles to remedy the villanies which had grown up in that system. Banding together or going singly, swearing by all that man holds dear, to right the wrong and protect the widow and fatherless and set the captive free, they went forth for these noble ends. Religious enthusiasm was blended at first with military ardor, but the latter gained the ascendancy; and instead of going to seek the oppressed in field and forest, the knights passed from castle to castle, and from kingdom to kingdom, dedicating themselves to the service of beauty. Here was a civilizing tendency. Traveling from country to country, these knights errant brought home to feudal halls new and distant manners, gained and imparted elevated ideas, and thus continually added to the common stock of knowledge. Thus sprung tales of knightly adventure, and the minstrels embellished with poetry and song their glorious deeds. Out of all this the spirit of migration grew in the breasts of the people. They sought for new objects: the desire for progress began to pervade all Europe. Then came preachers, philosophers and astronomers—who predicted the end of the world in the year 1000—until the people were all alive with the expectation of some strange event; and when the day passed, and the mistake of the calculation was demonstrated, still there was left a restless desire for *some* great thing, they knew not what. Here was a passive cause for the crusades.

Devout men had, since the Empress Helena's time, looked with interest toward the holy land, and in pilgrim garb had begun to wander thither. The Mahommedans encouraged this, since it filled their coffers, until the caliphs of the Abassides passed away, and a zealot reigned in the East, whose mad zeal dictated the most abominable cruelties to these pilgrims. The Turks were restless in their invasions, too, and began to threaten Europe.

At this juncture of several exciting causes, a poor knight of Flanders, throwing off the armor which he had stained by the sins which now gave him sorrow, sought to expiate his crimes by a pilgrimage to the Holy Land. Seeing there the insults and oppressions of the Mahommedans, he conceived the idea of rousing all Western Europe to the rescue of the Holy Land. The Patriarch of Jerusalem gave him favorable letters to the Pope; and the Pope, seeing the advantages to his dominion of such a movement, propagated the prophecies of the self-deluded hermit as the truth of God. Together they aroused the people, till an epidemic fury seized the lower orders, who in vast multitudes, without competent leaders or organization, followed Peter through Europe, committing the vilest excesses in their route, and perishing with the Hermit himself in Asia Minor, where the Moslem swept them to the earth in the terrific slaughter of a single battle.

In A.D. 1099, however, the aristocracy, under the leadership of Godfrey of Boulogne—a Christian knight worthy to be classed among the world's heroes—once more went forth, and guided by his cool and intrepid skill, reached Constantinople in safety. Mr. James then proceeded to give a very graphic and brilliant extempore picture of the wild incidents of the progress of this crusading host, and its singular results; when he commenced to speak of the result of these movements upon civilization, tracing it separately in its social and individual developments.

Social civilization was much affected by the crusades. In the fierce enthusiasm to rush into Palestine, great numbers of smaller feudatories were obliged to sell their estates, either to the crown or to richer lords. The feudal proprietors of towns sold privileges to the citizens, which ultimately rendered them independent. The crown bought many fiefs lying convenient to its demesne. This immense sale of fiefs gave a shock to feudalism. The monarchical element on the one hand, and the free communes on the other, were greatly developed, while the absence of the higher lords left their vassals open to the influences of the crown. Few wise kings went personally into the crusades. The great barons went to Palestine, and the kings staid at home to wrest their domains.

The effect of the crusades was different in England and in France. In the former it strengthened the aristocratic element, and revived the democratic, while it diminished the power of the throne. In the latter it concentrated property in the hands of the great vassals, and aided monarchy. Their effect upon *individual* civilization was much the same in both countries. Chivalry broke up the isolation of feudalism, and the crusaders, by forming companionships in camp and court, elicited generous emulation, and forced men together by the necessity of war. The crusaders came in contact with men of every nation, saw wonders of science and art, and thus brought home civilizing influences. The very preparation for the crusades set the industrial arts at work. Eloquence was brought into the field to prepare the way before them; and in all the grand total of their results, they expanded the general mind, and led the way to a greatly increased civilization.

MORTON.

FROM OUR CHICAGO CORRESPONDENT.

CHICAGO, Sept. 25, 1850.

The cholera has ceased its ravages in this city and region, but the mourners it has made still go about the streets, and the torn hearts still bleed. It has swept away an unusually large proportion of prominent men. The last year very few of the sober and respectable American population died. This year with an aggregate mortality much less, several citizens of prominence have fallen. A talented physician and a lawyer of promise, an alderman, the secretary of the railroad company, and the late secretary of the board of trade, are among its victims. In endeavoring to account for its attacking some and not others, there is a great difference of opinion as to its being contagious or not, the doctors disagreeing as much as any class. How natural it is to expect that some deep traces of a moral impression should be left after such a visitation as this! Sad is it to find scarcely any more effect produced by it on the religious thoughts of men, than by lightning on the air it rends.

I have endeavored to ascertain the number of papers of all kinds published in this State. There are no means at hand for making a complete list, but I believe my list is nearly complete except for the southern counties. There are published in Chicago five dailies and ten weeklies, out of Chicago four dailies and eighty weeklies. The dailies are two of them at Springfield, and the other two at Galena. The *Prairie Herald* of this city is the only Presbyterian weekly paper in Illinois, Iowa, Indiana, and Wisconsin. The *Watchman of the Prairies* is the only Baptist paper regularly published in the State. A Methodist paper is published at M'Kendree college. The Alton presbytery issue a monthly reporter. A small religious sheet is issued at Galesburg under Knox college influences. These are the only religious publications of which I can learn. A temperance paper is published at Springfield. Two medical journals and one educational are published in this city.

Railroad movements are becoming quite rife. A million of dollars have been loaned in England for a road in the Rock river valley. The Galena road is soon to stretch on forty miles, $400,000 being secured for the purpose. Congress has granted lands to aid the Chicago and Mobile road, and discussion has already commenced as to its location. A branch from the Elgin road is in progress toward Aurora and has been opened to Batavia. Another to Beloit is agreed upon.

The population of the city I am informed by the U. S. Marshal is probably 27,000. The census is not quite complete. If his estimate is right the year's increase is about 4000.

DELTA.

REVIVAL INTELLIGENCE.

DARIEN, Ct., Sept. 27, 1850.

MESSRS. EDITORS:—Knowing that your readers are pleased with revival intelligence, I send you an extract from an interesting letter which I have lately received from my very dear brother in Christ, the Rev. John Bliss Shaw, pastor of the Congregational church of Fairhaven, Vermont. He says:

"In respect to the revived interest among my people, after which you inquire, I ought to have something to say, by way of ascribing the glory and praise to the Great Giver of all mercy. There was, up to the first of February, nothing to encourage hope in my own state of feeling, or in that manifested by the church. I had for some weeks preached and labored in utter despair of anything better in the community, unless deliverance should come from God. About the 10th of February I think it was, I discovered uncommon seriousness manifested by several of the youth. I had before seen upon the Sabbath here and there one affected to tears. But now in my pastoral visits I found some in the village, and some in every school district in town, who manifested much tenderness of feeling, and would burst into tears when addressed on the subject of religion.

"Up to this time nothing but the ordinary means of grace had been employed. The brethren to whom I mentioned the state of things seemed astonished and incredulous. After some few persons had obtained a hope in Christ, I found two or three praying sisters who were prepared to believe that God had begun a good work in our place. One of them, who had been confined mostly to her bed for almost a year, remarked to me that she had felt great assurance that the stupidity of the young people was about to come to an end. For two or three months before, such had been her wrestling with the angel of the covenant, such had been her confidence in the promises of her Lord and Savior, that she was expecting the conversion of souls.

"About this stage of the work there was an increase of evening meetings for prayer and preaching the Word. Brother Lewis Kellogg, from the village of Whitehall, preached four times one week, and brother A. Walker, of West Rutland, preached three times the next week.

"The sinner's guilt and danger, his utter inexcusableness and absolute dependence on the Divine Spirit, were points much insisted on during the meeting. There were no inquiry meetings except occasionally at the close of an evening lecture. For the convenience of reaching individuals, those who desired personal conversation in regard to their spiritual interest were requested to be seated by themselves, or to remain after the benediction was pronounced. The object aimed at in the instruction was to urge to immediate repentance and faith in Christ. Indeed, in respect to measures, just that course was pursued which was thought best at the time; in other words, nothing was uniform or set. Conviction, in most cases that resulted in hopeful conversion, seemed to be *intelligent* and *deep*. In some instances hope was soon indulged, in others there was a long continued and distressing sense of sin. There were some twenty-three or four of whom we had hope of conversion; the majority of them were between fourteen and twenty years of age, and were, or had been, connected with the Sabbath-school. To human view they appear well, trusting wholly in Christ, and desiring to live to his glory.

"The period of marked interest extended from February to the last of April. But *few* of the church seemed to enter into the work with any interest! Never did I feel more deeply, with reference to any revival, that it *was all of God*, and the glory *His*, than in this case. I might add that three of the converts have joined the Baptist church at Hydeville, and eleven our church at the communion in July. Others are expected to make a profession soon. A similar interest has been manifested in East Poultney, under the labors of Rev. Cephas H. Kent, and there have been a few cases of conversion in Castleton and in East Rutland."

I know you will excuse me if I add a few remarks on the above narrative.

1. Those who are detained from the Lord's house, and the public duties of religion, can see that they may be very useful notwithstanding. It may be seen in eternity that this glorious revival might not have occurred if one of the good sisters spoken of in the above narrative had not been kept away from the sanctuary. Some feeble sister, shut up in solitude, and almost forgotten by the world and the church also, may have more influence at the fountain-head of revivals than some ministers of the Gospel who are counted able and faithful preachers, and some strong members or deacons of the churches who bear an efficient part in social meetings. Let none feel that they are too old, or too feeble, to be useful in promoting the Lord's work. The more feeble the instrument in a good work, the more is the strength and glory of God manifest.

2. We see another illustration of the truth, that "there is no restraint unto the Lord to save by many or by few." Where only "two or three *are agreed*, as touching anything that they shall ask, it shall be done for them." What if but few of the church come up to the help of the Lord against the mighty, cannot God work as well with these as with thousands? Let not ministers be discouraged if they can get *one Jonathan and one good armor-bearer with him* to engage in the work of the Lord. Let them remember that *one such* can chase a thousand, and *two* put ten thousand to flight.

3. When we despair of help from any other quarter but from the Lord, we are getting into a position where God may soon bless our efforts. Multitudes, like brother Shaw, have found that *their extremity is the Lord's opportunity*.

E. D. K.

For the Independent.

THOUGHTS ON CIVILIZING AND CHRISTIANIZING THE DAKOTA INDIANS.

The question, how can we get the attention of the Dakotas to the claims of the Gospel, so that they will be led by the Spirit of God to receive and obey the truth in the love of it? is one, which for years has to us been growing in interest. Our efforts among the Dakotas, for the last fifteen years, have, on the whole, been crowned with so limited success, that the question still is asked, Have we pursued the right course? And if so, what are the obstacles which have so impeded the progress of the gospel?

So far as we have been enabled to preach the glad tidings of salvation by Christ, and to make our message understood, we are satisfied, that although all our expectations have not as yet been realized, the word of God will not return unto Him void, but it will accomplish that which He pleases, and prosper in the thing whereto He has sent it. And so far as we have been able to succeed in our efforts to educate this people in their own language, we are satisfied that the plan was wise. Our own experience has proved satisfactorily to us at least, that in the circumstances, we could not have taught any other language, with much success. The changed circumstances of the future may make it not only practicable but necessary, in the prosecution of our work, that more attention should be given to instruction in the English language. In the department of agriculture and of labor generally, we suppose our efforts cannot be found fault with. By working ourselves, both at home and in assisting the Indians, as well as by precept, we have endeavored to teach them that labor is honorable as well as profitable. We think that a knowledge of letters and the arts and habits of civilized life are not only consistent with the reception of the truths of the gospel, but that the Bible is the great source of the present type of modern civilization—that a civilization in which Christianity has no place cannot be other than a refined barbarism, and consequently that the gospel of Christ should be regarded as the great civilizer of nations.

Holding, as we do, these views, we cannot be expected to change our instruments, or materially to modify the great objects which we have in view. But in regard to the manner of operations—the best way of approaching the Indians and securing their confidence, so that the message of God to them may obtain a lodgment in their minds;—in fine, in regard to all the means and measures which may best realize the idea of the christianization and civilization of this people, I think we are not only willing, but anxious to receive light, from any quarter. It is always much easier to say, in a given case, that the right course has not been pursued, than it is to point out what that right course is. And it is of little advantage to us to be told that we have not approached the Indians in the right way, unless that more excellent way is pointed out to us.

It is known that for many years before this mission, under the care of the A. B. C. F. M., was commenced, white men were among these Indians for the purposes of trade. This mode of treating the Indians, and dealing with them, necessarily molded, to some extent, the course of the mission. Indians are proverbially needy, and Indian traders are proverbially hospitable. The want of providence in the Indians, and the season of the year when furs are taken, made it seem necessary that the hunter and his family should be clothed previous to starting out on their fall hunt. This was doubtless the reason for the prevalent credit system among the Indians. Where buffalo are found this necessity does not exist to the same extent. But for the last quarter of a century the buffalo have seldom visited this part of the country. Then after the hunt is over, whether the credits are paid or not, the trader's house is the place of frequent resort. To smoke his pipe, if he has one—or at least to beg a plug of tobacco or a fish hook, a flint or some vermillion, a shirt or a pair of leggins, or perhaps only the hope of getting a little of something different to eat—as they have little else to do, any one of these objects is sufficient to secure the attendance of any number of Indians at the house of a trader. When furs were plenty and commanded a high price, the fur trade was profitable notwithstanding the great drainage, by sponging and begging, to which it is subject. When these things are taken into the account, with the losses necessarily connected with the credit system, it will not appear strange that goods must be sold at high prices. Of late years the sustaining of the Indian trade in this part of the country has been a sinking business. It would seem then that the Indians were under obligations, at least, to be grateful to their traders. But gratitude alone will not pay a man's debts. In other countries a man's property is, with certain limitations, held bound, in law, to meet the just demands of his creditors. There seems to be no good reason why the Indians should make an exception to this rule. Some of these credits, which remain unpaid, have been made by men who were soon after killed by their enemies, and the furs which they had taken appropriated by others. In such cases it is impossible for the trader to obtain anything from the family. And none of his relatives are able to pay his debts; and if they were able, they would feel under no obligations to do so. But such men while living had an undivided interest in the land which is held by the whole tribe. By what principle of right can their creditors be debarred from receiving what is justly their due from the proceeds of this land when sold? Looking at this subject in this light, the resolution of the United States Senate adopted a few years ago, in effect denying the rightfulness of these claims, and prohibiting the Government from regarding them in making treaties with the Indians, seems not to be founded in justice. As a general thing, those engaged in trade among the Dakotas appear to have acted toward them on honorable principles, and if it had not been thought necessary for the interests of the fur trade, that they should remain essentially Indians, the assistance which has been afforded by the traders would have tended more directly to the introduction of a civilized state.

The subjects of missionary operations, and the duties of Government in regard to these Indians, I will present in future communications.

Yours, very truly, S. R. RIGGS.

For the Independent.

COUNTRY CHURCH QUARRELS.

When a church has become old and rich; when its members control public sentiment in a small village; when a *fund* supports the minister, and another fund pays church expenses; when the year is divided into twelve contribution Sundays, and twelve safe societies have been taken under the regular patronage of the church; when the membership have lived through sixty or seventy years, witnessing the regular orderly ways of a society *founded* and ESTABLISHED; then arise the phenomena, the sad phenomena of church quarrels, more through sheer want of occupation as a church, than from any importance in any of the thousand questions which serve as causes of offense and division.

A weak army on hostile soil, contending for their very continuance as an army, have unity and strength; a victorious army, the triumphant campaign at last achieved, is a very hot-bed of dissension and ill-blood. So it is with a growing church, and so it is with an established, built-up church.

On ship-board a skillful commander devises work; yes, he even invents tasks of hyper-neatness, and inordinate scrubbings, and scrapings, and paintings, to keep the crew BUSY, and so safe from mutiny. So might we learn a lesson for the peace of the parish, if we could devise *church-work*, and engage the membership heartily in it.

Show me an *idle* church, and I will show you a quarreling one; find me out a *busy parish*, and I will show you the abode of harmony and cheerfulness.

The work of a Christ-like church is never done, her edifice is never complete; any more than Christ's work was done when he had set apart his twelve apostles, and ordained his seventy disciples. If a church pauses to rest, that church will pause from duty only, she cannot pause from activity; she must—such is the law of life and of mind—work as a church *for* Christ, or work as an antagonist against him.

When our churches quarrel, then our ministry become peace-making managers. When Christians divide about singing and stoves, salary and Sabbath-schools, fourth of July celebrations and church meetings, deaconships and communion sets, church repairs, painting, glazing and fresco, then our appointed shepherds cease to feed the sheep, or add lambs to the dwindling yet discontented flock; for it is all one man can do to keep the fold door closed, and the flock from bolting, distraction, and utter dispersion.

For some such trifle, many churches are sacrificing every trait dear to Christ.

If a church is large and rich, let it *look* its strength by colonizing, and thus renew the struggle and the piety of its youth. If a church is small and rich, lay not up *funds* to keep the wheels of a dead automaton running; but go out in labors so large for Christ in other regions, that there shall be neither time, nor strength, nor spirit for quarreling and petty dissension. If society is old and set, like a hard lava-crust over the boiling heat of imprisoned but not extinguished burnings below, the church should be breaking this crust, mingling the hot and the cold, softening the hard social forms by the very fires which else will soon destroy them.

The work is never to end—a church is never built and done with; and the remedy, the panacea for all ecclesiastical distractions is, diligence in business, fervency of spirit, serving the Lord.

S. C.

For the Independent.

AN UNSECTARIAN CHURCH.

Benevolent societies have been formed embracing different denominations of evangelical Christians, which have scattered blessings over the land, and sent the means of salvation to the heathen. I will now give an account of a Christian church about to be formed on the same Catholic principle.

In a new and thrifty manufacturing village, which has grown up on a small stream in one of the lovely valleys of New England, where, as is common in such communities, different denominations of Christians are brought together for business or employment, not one of which has strength to establish and maintain public worship, and all combined are only sufficient for one moderately-sized congregation, a house of worship is in process of erection, with the intent of those who build it to organize a church on the independent principle, but in fellowship with all Christians, with a confession of faith and covenant adapted to evangelical Christians of all denominations. One of the founders of the village is a principal contributor. He is a Methodist; and there are Methodists, Congregationalists and Baptists to unite in one fold, to be instructed and guided by one under-shepherd.

A church on such a 'plan of union' might not have prospered in other days, and examples of failure may be remembered; but we have happily fallen on new times, in which a true Christian catholicism is developing, and such a church may find sympathy and countenance now, though once it would have been unpopular. It may not be expedient to organize all our churches on that principle; but what better plan can be adopted in those small villages and rural districts, where a few inhabitants, constituting the whole population, are divided into several evangelical sects—where, in a common center, some three or four glittering church spires point upward, and as many half-paid ministers of the Gospel preach to as many handsful of attendants? I approve the plan, though "after the straitest sect of our religion I have lived," and expect to die,

AN ORTHODOX CONGREGATIONALIST.

For the Independent.

WHERE THERE'S A WILL, THERE'S A WAY.

The wife of a missionary of the American Sunday-school Union, in Michigan, relates the following in a letter to a S. S. Missionary Association in this city:

"Last summer an elderly lady and her daughter, living three miles from J——, in a very wicked neighborhood, without the means of grace, was made to feel that something must be done for the people; yet what could she do—a poor feeble woman without money or much talent? And then the thought struck her that she might have a Sunday-school. After some effort and opposition she succeeded in starting one, which she has sustained all summer without books. Last spring she commenced anew, but the want of books was a great drawback. But how should she get them? There were none in the neighborhood to whom she could go for money, and she herself was poor, having been sick, and having lost nearly her all by a fire the year previous. But she had a silk dress, which in her circumstances she did not need, while her daughter had a steel bead-bag which she could part with. A few days after, a female was seen going from house to home, with a bundle under her arm, trying to sell a bead-bag and a silk dress, and begging people to buy them that she might raise money to purchase a library for the Sabbath-school. She came at length to the house of an excellent lady, who told her not to offer the articles again for sale, and that she should have a library. This lady mentioned the circumstance to some friends of the cause, and they obtained a second-hand library for the school.

"Some time after, she came to our house to obtain some of the children's newspapers. She told me that no one would buy the articles she wished to sell, and that she supposed she could not raise one dollar towards paying for the paper. This was the first I had heard of the case, and I told her that she should freely have all that she wished, and that she need not try to dispose of the articles. "Oh," she replied, "I never did anything in all my life with greater pleasure or satisfaction; and I do now regret my inability to sell them." (It was the daughter who went about trying to sell the articles.)

"A few days since, the mother was here, and remarked that she felt happy in doing what she could for the good of the people, and hoped that her efforts might do them as much good as they had *her*. To be deprived of all the means of grace to which elsewhere she had been accustomed, was a great trial to her; but now her heart and hands were full of work, and she was rejoicing in having been placed in that neighborhood. She still continues to open the school with prayer, although all the young men and women in the community are connected with it, either as teachers or as members of a Bible class just formed."

Foreign Correspondence.

FROM OUR IRISH CORRESPONDENT.

DUBLIN, Sept. 13.

The Roman Catholic Council at Thurles, of which we have been speaking, has finished its deliberations sooner than was expected.

No official announcement of its decisions has yet been made; but various rumors are in circulation, and much anxiety prevails on some subjects on which the prelates are supposed to have been fabricating some new specimens of the fine arts—of Infallibility.

It appears certain that the Synod has *not* been unanimous. One of the prelates has accepted an appointment from government as commissioner of "charitable bequests," in room of the late primate; though the hostility of some of his right reverend brethren to this commission continues unabated.

It is alleged, moreover, that several questions of "reform" (in the Roman Camarilla sense of the word) have been abandoned, because their right reverences could not agree.

Several of the Roman Catholic newspapers, supposed to be secretly informed, or *clairvoyanced* by members of the Council, are supplying the curious public with various versions of the new code, in anticipation of the legate's decrees, which we are led to expect very soon, as the voice of supreme authority to all the faithful.

It is admitted and alleged on all hands, that the Council has agreed to alter several things in the ceremonial of the Irish Church, so to effect a more perfect conformity to the usages observed at Rome. Country "stations" for confessions, &c., at private houses, are to be abandoned, and all these affairs are in future to take place only in the churches. The Synod has been unanimous, or sufficiently so, in deciding to found a *Roman Catholic University*, as recommended by "his Holiness;" and one of the bishops is stated (notwithstanding all the sufferings of his flock from famine and back rents) to have contributed to this project the incredible sum of *eleven thousand pounds!*

This is illustrative of the policy of the church. As long as the English government kept the Irish people without education, the Romish hierarchy allowed them to remain in ignorance. But when a liberal policy provides for our middle classes a first-rate unsectarian education, their ultra right reverences become furiously fanatical about getting to give the population all the education that it is safe for them to have.

The most ridiculous things are believed as regards the *Queen's Colleges*.

A majority of one is alleged to have been obtained in the Council of Prelates against them; and as the legate had two votes, the minority and all their adherents outside claim a virtual victory.

Another delegation has been appointed to Rome; and as the "mouse" has started without any very audible groans from the mountain, it is feared he cannot be caught till next week.

Our government, in anticipation of the Synod's decrees, have made a rather undignified haste in completing the charter of the Queen's University; and as if in broad banter at the bishops, instead of more gratifying indignation for the omission of Her Majesty's health among the toasts at the grand council dinner, while the Pope's was drank with all the honors, Lord John Russell and his colleagues have set all the country laughing by nominating the new primate and Archbishop Machale among the visitors of the denounced "godless colleges."

This was really too bad! Of course the honor has been declined. John of Tuam had to get up an extra supply of brimstone to resent the insult consistently with his antecedents; and a more moderate brother has replied in the following letter to the Lord Lieutenant's Secretary:

"SIR—I have the honor to acknowledge the receipt of your letter of the 3d inst., stating that you were directed by the Lord Lieutenant to inform me that the Queen has been pleased, by warrant under her Majesty's sign manual, to appoint me to be a visitor of the Queen's College, Cork. In reply, I beg to say that, having always been of opinion that these colleges were pregnant with danger to the faith and morals of our Catholic youth—being confirmed in that opinion by the reiterated decisions of the Holy See to the same effect—and being admonished by the same venerated authority not to have any part in carrying them out, it is obviously impossible for me, as a Catholic bishop, to accept of any situation whatsoever in connection with those institutions. I have the honor to remain your obedient servant, † M. SLATTERY."

Thus proceeds the contest between hierarchical authority and popular education.

High expectations are entertained on both sides; but the prelates are now risking much, as their courses are greatly disliked by a large portion of the more intelligent and influential of the people.

A significant indication of this has just been given by the republication, in one of our most respectable Roman Catholic journals, of the following remarks from an English contemporary:

"All sincere and earnest friends to the social and moral improvement of Ireland will view with regret and indignation—though not, perhaps, either with surprise or alarm—the signs of that undiminished fanatical hatred with which the least respectable section of the Roman Catholic hierarchy of that country are laboring to nullify the new Queen's Colleges. Just as the 'Queen's University in Ireland' has been definitively organized, on a basis which ought to satisfy every reasonable member of every religious communion, the old feud of the M'Hales and Higginses against education has broken out with renewed violence; and it seems to be expected by the more sanguine organs of that faction, that a formal edict of excommunication will shortly be promulgated against one of the very few Irish institutions which can be said to bear the impress of a thoroughly just and generous spirit on the part of the Imperial Legislature. Although, as will be seen from our recent Irish intelligence, the prevalent impression at present is, that the Thurles Synod will probably abstain from taking extreme measures on a subject on which Episcopal opinion is understood to be almost equally divided, we do not profess to be in the secrets of that conclave, and we must therefore contentedly await the result of this week's discussions. We know not to what extent 'John of Tuam' enjoys the confidence either of his Episcopal colleagues or of the ruling powers in the ecclesiastical metropolis of the Roman Catholic world; nor are we able to judge how far any deficiency in this respect is likely to be compensated by the intense aversion which Pius IX and his Cardinals entertain toward a government whose foreign policy is directed by Lord Palmerston. It can scarcely be doubted, however, that a most strenuous effort will be made by the enemies of education in Ireland to drag the Court of Rome into a sort of Siccardi quarrel with the British Crown and Parliament; and, audacious as would be the att

losophical observers to descend in that peculiar curve line called a *cycloid*. [A nail, or any point in the rim of a wheel, moves in this curve through the air as the wheel rolls along the plain.] Now, mathematical demonstrations prove that if the eagle would descend from the mountain top to the plain in *the least possible time*, it must go, not in a straight line, nor in any other curve line, but exactly in the cycloid.

Beavers are observed to build their dams uniformly on mathematical principles. The side up stream is built at a certain slope or angle; and mathematicians demonstrate that this angle is the very one which gives to the dam the greatest possible power of resistance to the stream.

The wonderful honey bee is a perfect geometer in all his works. He fills up his hive or his hollow tree with perfect geometrical figures, constructed on the truest principles. The walls of the little cells to contain his honey are perfect hexagons; and they are closed at top and bottom by triangular planes meeting in a point, and always at a certain angle. Now the form of these cells is mathematically proved to be precisely that which combines the greatest possible capacity in the given space for storing the honey, the greatest possible strength in the cells, and the least possible quantity of material for their construction.

And the spider, too, even "the villain spider"—

> "Who taught the spider parallels' design,
> Sure as De Moivre, without rule or line?"

But I must close, lest what was intended only as a brief Note should run into an Essay. I can but add my conviction that there is yet a wide field for the future progress of human knowledge in the investigation of geometrical forms and their relations to matter. When we see all nature, both animate and inanimate, everywhere around us, wearing the impress of perfect geometrical laws, well may we exclaim with the pious Dr. Barrow—"O Lord! how great a geometer art thou!"

The Independent.

NEW YORK, THURSDAY, OCT. 10.

SOLICITUDE FOR THE TRUTH, HOW LIMITED IN ITS EXHIBITIONS.

In itself, and to its proper measure, Solicitude for the Truth is just and wise, as we endeavored briefly to show last week;—because that Truth has come to us from God, and thus has a claim on our study and love; because, too, it is fitted to act beneficently on the character, wherever it is held in purity and with intelligence; and because the Spirit of God is given, according to the permanent arrangement of Divine grace, to accompany this truth and apply it to the soul. It is right then, honorable, indispensable, to feel solicitous for the preservation and the spread of this Truth; to guard it from admixture with false opinions; to preserve it from the assaults of direct heresy; to set it forth to the minds of all whom it may meet, in its proper symmetry and majesty of development, and its reach of application. Not to be thus solicitous concerning it, would be to betray one's trust as a Christian. It would be, indeed, to justify the fear that the power and excellency of the truth—its fitness to move and mould and renew the soul, to establish hope, and to lead to right relations toward God and man—had never been experienced as fully as they should have been. Christ and his apostles were most solicitous for the Truth. We are but reproducing their spirit when we are so too.

And yet there are clearly some checks and limits around this duty; some fixed and definite principles which should restrain its impulses, and which may not be overpassed without peril and wrong. It is not right, we know, to labor to preserve the truth by means of persecution; by physical torment, or legal oppressions. It is not right to attempt to preserve it from the contact of what may be deemed error, by any deception, or ingenious chicanery; by representing it, for example, as something other than it is, or by bewildering the advocate of error into the belief that the system which he holds is coincident with it. These points are so obvious that no argument can make them more so. They are accepted at once by the intelligence and the conscience of all good men. They have become axioms in the religious world. There is no more danger of persecution for the truth. The fires of Oxford and of Smithfield have finally gone out. Nor can Jesuitism be detected without being repudiated, among those who are anxious for the purity of doctrine. So far as this the Protestant Christian world has come. It has taken on this a definite stand.

But there are other limitations besides these so obvious ones, on the absolute duty of defending and advocating Truth; limitations as just, though not so apparent; and which need to be held continually in mind, lest in our zeal for pure doctrine we be tempted to 'do evil that good may come.' A few of these we shall suggest.

In the first place it is very clear that in arguing against error, we are to *separate the advocate of that error from his system;* and while rejecting and denouncing it, if our convictions lead us to that, we are to indulge in no reproaches and severity toward him—unless, indeed, we have reason to know, independently of the fact that in the matter in hand he differs from us, that he deserves our rebuke. If he show honesty of purpose in his effort to disseminate and establish his opinions, we must give him all credit for it. If there be shown in him a truly Christian character, expressing itself in his life, making his words sweet and musical with inward harmonies of Divine joy—then we are so to accept and rejoice in him; admitting gratefully the fact that a Christian temper has been formed in him, in spite of what seem his erroneous views, and that these have not had power to break down or despoil it. We are not bound to be mealy-mouthed and pusillanimous when rebuking impurity and deceptiveness in character. We are not bound to assume the existense of Christian excellence in all who claim it for themselves. We may analyze carefully the evidences of that character, whenever and however they are presented to us; and may even admit a prepossession against the radical excellence and beauty of a character which has been associated with and operated upon by erroneous views. But when we see clear proof—such proof as we should rejoice to meet in the case of others not thus opposed to us—that the Spirit of God has wrought on the heart and renewed it, that the temper, the spiritual tastes, the hopes, the happiness of the soul, are assimilated to his who was our perfect Exemplar—then we are to receive this fact, and to hold and declare it. We are never thereafter to confound the man's opinions with himself; or in criticising them, to carry over to him our censure and dislike. It would not be honest to do this; for a FACT must be admitted, in human character as much as in philosophy, or in natural history. It would not be right or acceptable to God, to do this; for what are we that we should withstand God, and how shall we call that common which he hath cleansed! The man who is duly solicitous for the Truth is certainly in the right. The man who carries that solicitude to such an extreme that it leads to attacks upon the well-established Christian character of the reasoner who differs from him, sins instantly; as he passes that line. He had better, for his future well-being and peace, have crossed a line of visible flame.

It is clear too, and it will be as readily admitted upon the mere statement, that in arguing against the advocate of error we are to *take his whole system into view;* and not to pluck passages from it, as the basis of criticism, which may be modified and compensated by others elsewhere. There is no rare and high ethical principle involved in this maxim. It is just a rule in common honesty. It is a precept as obvious and as obviously just, as that a man should not steal, or slander his neighbour. The garbling of extracts from discourses or treatises, on which animadversions are sometimes based, without the investigation of the passages that balance and hold them in equipoise, or of the passages that throw light on and remove them from suspicion—it may plead the palliation of a furiously resolved will, and a desperately bad heart; but it can plead no other. It is precisely as bad a practice as to forge a man's name, or to slander him in the streets. Nay; it is worse—if we may so discriminate—than either of these; inasmuch as it is more subtle, more cruel, and more injurious. With a refinement of wickedness it makes the man's name misrepresent itself. It takes his own words, and by severing them from their connections infuses into them a deadliest poison, and sends them out to blight his fame. It is a crime, which should be punished by lasting and disgraceful penalties, if laws could be guaged by the intrinsic wickedness of the acts which they respect. It is a crime which God assuredly takes note of.

In the name of all that is manly in intelligence, and all that is noble in the Christian virtue—yea, in the name of all that is precious in the Truth, and injurious in the error—let us have that error in precisely its actual nature and proportions; just as it stands, and in its fulness as it stands, in the system of its advocate; with whatever of limitations he has given it; with whatever of compensations he has gathered about it. It need not be stated in his own words. It may be presented in the careful analysis and expression of another, thoughtful, observant and competent mind. But let it be just as the author has given it; without garbling, without concealment. Then the victory over it, being gained, will be final. Then the God of the Truth will be honored in the maintenance of the system which he has given us; and wickedness will not be done, as too often it certainly has been done, in the name of that interest which is vital to the soul.

A third point to be noticed is, that we have no right to hold a man responsible for conclusions which seem to us fairly inferrible from his principles, *but which he himself disowns and repudiates.* We have a perfect right to reason back from such influences to the fallacy of their premises, and to show by the absurdity of their results the weakness or the wrongness of the principles which we oppose. We may do this with the man himself, or we may do it with the Public. There is no other species of argument more legitimate than this, if it be rightly employed; though there is none, either, more frequently misued, or made to play more tricks under the hands of the artful. But to go beyond this process of reasoning, and to attempt to affix to the advocate of a system from which we differ certain principles which *we* have deduced from that system as its legitimate consequences, while he disowns them, is of course simply iniquitous. If he does not hold them, he is not to be brought into popular odium by reason of them. It may be that he will hold them, bye and bye. If so it will be enough *then* to proclaim it, and to show them to the world as the realized results of his first deviation from the Truth.

This is an obvious principle, yet by no means an abstract one, not applicable to present or modern controversies. It is astonishing how much injurious declamation would have been prevented if it had been accepted by controvertists, and faithfully carried out. The Romanist has used it against the Protestant; and has charged those whom he opposed with holding all rationalistic and infidel opinions, when in reality they would have shrunk from such opinions as from the pestilence, and it was only in the extreme necessity of a desperate logic that such could even theoretically be associated with their principles. The Augustinian has used it against the Pelagian; and the advocate of man's entire freedom of will has returned it against the disciple of the Bishop of Hippo. The Unitarian has argued against the Trinitarian, as if he held a manifest absurdity, and a 'doctrine of devils;' and the Trinitarian has too often been ready to class all Unitarians as in complete sympathy with Parker and Strauss, because in its radical principle their system seemed to him substantially the same. We scarcely know a class of theological reasoners that can show itself free from the stain of this custom. It is a practice so easy and so effective, so easily cloaked under the semblance of right reasoning, and so nigh at hand whenever the effort to overthrow an opponent becomes earnest—that even the loving advocates of Truth are exceedingly liable to be tempted into it. Some recent specimens of controversial writing would afford rich specimens of its artifice if we could afford to encumber our columns with them.

It is a fourth important point, too, in the conduct of discussion for the overthrow of error, that we sedulously and carefully discriminate *between that error which is superficial and that which is fundamental;* between that which touches only the outworks as it were of the doctrine of the Gospel, and that which assails it at its citadel and centre—the Person of Christ, and his offices for man. Of the latter of these species of error it is impossible to speak save with fear and dread, and in the language if we may command it of decisive refutation. It touches that which is the life of Christianity. It takes away the Lord, whom John and Peter loved, whom Stephen worshipped, and whom Paul saw in his glory; and as organized into a system it certainly and inevitably substitutes for Christianity 'another Gospel—which is *not* another.' Where it is clearly exhibited, therefore, and is pressed on popular acceptance, no logical toleration ought to be shown to it. The utmost force of argument, from the Scriptures and from the Past, and from the instinctive up-reaching desires of the Soul, should be brought to overthrow it.

But there are many points of doctrine—concerning not only the ordinances of the Church and the forms of its government, but concerning the minor details of Christian truth, the philosophic explication of the origin of sin, or even of such Divine FACTS as Regeneration and Atonement,—in regard to which differences of opinion are to be judged more gently; in regard to which a more lenient and restrained logic may well be employed. Error upon these points is not harmless, indeed, or trifling. It is connected naturally with error at other points; and if followed out resolutely it may lead, ultimately, to the rejection of the Truth. But still *in itself* it is not fundamental. Men may hold erroneous views on these and the like matters, as they have held them thousands of times, and yet may also hold the Head, in all fixedness and sincerity. And so their doctrines should be treated, as blows not at the life but at the limbs of Christianity; mutilations of its proportion; '*defects* of faith.' And never should a heated and extravagant zeal be allowed to exaggerate and misstate these errors, and to make them appear more momentous than they are. The whole tone of our reasoning in regard to them should be milder and more diffident than when error has assailed the essentials of the Gospel. This distinction is universally acknowledged in words, but it is far too frequently overlooked in the excitements of controversy.

Another most obvious and just requisition on the advocates of the Truth—and the last we shall refer to now—is that they commend that truth *by the spirit and manner in which they present it;* that their whole style of argument and language correspond with its purity and loftiness of character; that they show its influence, and demonstrate its efficacy, on their own hearts. The advocate of the Truth should not come to its defence, or to the assault upon error, with rudeness and violence, with severity and denunciation. He of all men should come with pure hands, and with a mien of peace; clad in armor of proof, but in the armor which the Scriptures and a true Science offer, and with the surcoat of a rich and gracious charity relieving and adorning its massive strength. He may strike hard blows on the system of his opponent; he need not move softly or fearfully before him. But he should aim to have always in exercise a spirit that will not dishonor the Truth which he represents; a spirit which will assure him of God's aid and love; a spirit which shall itself be an answer to cavils, and a reason for belief. He should not come in bigotry and arrogance, as if he were infallible, or had had a special manifestation of the Spirit of Truth; but in the meekness and humility of a learner and a child. He should come, as far as may be in fallen man renewed by grace, in the blended sweetness and dignity of the Master of the Church; relying upon argument, and not upon dictation or ecclesiastical penalities; making all his inquiries and all his efforts subservient to the progress of truth in his own mind, and to the up-building of a Christian character systematical and beauteous; and aiming in his controversial efforts not merely to overthrow, but to convince and benefit the champion of error.

A discussion so conducted—in which the advocate of error is distinguished from his system, and the latter adjudged without reference to himself; in which his system is presented fairly, and without the addition to it, as if they were parts of it, of what *we* may deem its legitimate consequences; in which the fundamental in error is distinguished from the superficial; and in which the spirit of truth-loving and truth-seeking is exhibited and enforced by the advocate of that truth—will always do good. It will advance the interests of Duty and of Truth; and the interests of God's kingdom, which stand in these. It will result in the opening and the overthrow of error, and often in the permanent benefit of those who have maintained it. For such discussion we hope ever to be ready. May God give us grace for it, and enable us in it, with utmost stress of argument, to uphold the Gospel! But a controversy, even for the Truth, conducted in a severe, invidious and unscrupulous manner, with hits and flings at the unblemished character of an opponent, with the garbling of his writings for purposes of denunciation, and the appending to them of doctrines which he disowns—it is as mischievous as it is wicked. No seeming and transient advantage which it may promise should ever lead good men to favor or abet it. It will certainly injure, in its recoil, the truth which it would maintain. Against such controversy,—while we love and honor the Truth which it insults, and just in proportion as we honor that the more—we hope and we mean to have our faces set as flint. We will never be seduced into its momentary encouragement.

THE WORK OF SAVING SOULS.

The work of saving men is a great work, requiring study, patience, and the wisdom that is from above. There is no part of his work for which a pastor ordinarily feels so much his own incompetence as that of applying the truth to individual minds in personal conversation. There comes to him a soul burdened with its guilt, and seeking instruction and light,—or a mind but partially awakened, and needing to be more thoroughly convinced of sin and then directed to the Savior, or a mind bewildered by error, or besotted with ignorance and vice. It is easy to declaim in general terms about the plan of salvation and the requirements of the Gospel, to insist upon repentance, faith and godly living—but to say just the right thing at the right time, to inspire hope where hope is needed, and to awaken fear where there is a tendency to a dangerous self-confidence—to give such instruction as under God shall result in the conversion of a soul—this is a responsibility at which even an angel might tremble. The responsibility of a physician in a critical case of acute disease, where the life of the patient is in his hands, and anxious friends await the issue, is nothing in comparison with the responsibility of him who is called to guide an immortal mind.

How much then do we need the influence of the Holy Spirit to attend and succeed our efforts to save sinners! After all our study how to approach different classes of minds, after the most careful discrimination which we can employ, we shall yet oftentimes fail of reaching the state of persons for whom we are interested, so as to be of saving benefit to them. But there is ONE who reads the heart, who knows the inmost thoughts, who can touch every spring of action in the soul, and can make the truth effectual. Ah, this is a work that calls for prayer, that makes us feel our nothingness and our dependence upon God.

PROGRESS OF ANTI-SLAVERY FEELING AT THE NORTH.

It cannot fail to be felt by every candid observer, conversant with the history of the public mind at the North for the last twenty years, that an immense change has come over that mind in regard to the slave-system at the South. The change is not in this:—that individuals feel more deeply than others formerly did its wrongs and atrocity; that their indignations are more ardent, or their convictions of the necessity of its abolition more full and decisive. There were men as justly enthusiastic on the subject twenty years ago at the North, as any that are now here. The Anti-Slavery sentiment *in individuals* has never perhaps reached a higher point, it may never attain a higher level, than it found among some in those earlier days. But the great, the significant, the almost incalculable change that has taken place here, is seen in this:—that the masses of the people, the great body of the community, have become more deeply imbued with hatred of the slave system, the conviction of its essential and ineradicable wickedness, and the conscientious determination to preserve all new regions from its blight, and to break down all the safeguards and defenses to it that may be extended over the North. They do not wish, as they have not power, to interfere with the Institution of Slavery as it exists in the Southern States, otherwise than by moral means—of argument, persuasion and Christian appeal. But that slavery shall not go one foot further on the national domain, that it shall cease forever in the District of Columbia, and that the fugitives from its bondage shall be as free as the wind when they enter the North—as free as God and nature made them—this a very large body at the North, and a constantly increasing body, are firmly resolved upon. Toward this the public mind of the North is constantly tending. With this force it is being rapidly leavened. And the movement will infallibly go forward until the whole body of our population is filled and fired with the same spirit.

The signs of this are many, and very obvious. A few years ago the ministers and churches at the North were mainly silent on the matter of slavery; or if they spoke, it was at intervals, and so guardedly that their voice was overborne or was misunderstood. Now there are multitudes of ministers here,—and among them our gravest and most reliable men, as well as our most eloquent—who speak most freely and forcibly from the Pulpit, whenever the fit occasion is presented, against the crime of holding or of returning a MAN, whom God has made, to a barbarous bondage. There are multitudes of ministers and of Christians at the North who would have their houses burned over their heads, before the Southern slave-drivers—even with Mr. Webster and the venerable Prof. Stuart as their guard of honor—should hale the trembling and hunted fugitive from under their roof. There is almost nothing now said against the criminality of the system, as enacted and pursued at the South, which does not meet a response in the consciences and the hearts of these vast and influential classes; and they would sooner die than be identified with the support of that system. *In every way* within their power, they will do what in them lies to break it down. They will have no part in or for it. We speak what we do know; what the thousands of fugitive slaves at the North, harbored, protected and forwarded by these men, abundantly testify; what letters, conversations, examples, the very existence of this Journal, and its constantly enlarging circulation among precisely such classes, emphatically declare.

In the press, we see the change. Not in particular papers, so much as in the prevalent tone of the press, both political and religious. The religious papers at the North are almost without an exception on the side of the oppressed and against the oppressor. The political parties feel the constantly increasing strain of that vast body who will have nothing to do with the man-stealing system. Their conventions are constrained to pass resolves against it, constantly more stringent and comprehensive; and their papers are on the side, just so far as they can be and retain hold at the South, of the slave and the fugitive. Yet with all this, the splits in the political parties are every year widening, on the question of slavery; a part going forward more rapidly than their fellows. One year it is in the Democratic, and another in the Whig party. The Whigs of the decisively Anti-Slavery school would seem in this State to have gained at length a full majority over the dissentients. It is a thing to be rejoiced in. It will be so, ere long, throughout the North. The old division lines will gradually melt and be fused, under the steadily increasing heat and pressure of the Anti-Slavery feeling; and either one great party will be formed on this question, or else—which is more probable—the existing and precedent parties will be penetrated and moulded by it, and their courses re-directed.

At just this conjuncture, too, comes in the new Fugitive-Slave Bill as the most powerful Anti-Slavery reasoner that ever shook our Northern forum. It brings the horrors of the accursed system home to every man's door. The effort to put it in execution throughout the North would make all churches and parties Anti-Slavery in a month. It grapples men to the principles of justice and equity, in their instinctive recoil from its wickedness, as nothing else could do. It irritates, too, against the South; as if she were putting a personal affront on our manhood and our Christianity. And its effect must be to accelerate immensely, and to widen immeasurably, the movement among our Free States against the whole system of Human Servitude, to which it is so infamous an incident. The time will certainly and speedily come, when all the North will be rallied on this as on common ground:—that every man who walks her streets shall walk them as a freeman; that the national domain shall be free from the curse and the blight of Slavery; that the South alone shall be vocal with the lash, and the jangling of manacles. The efforts of political partisans, desiring office and ready to fight like the Swiss on any side that will pay them, can put off this day but a little. The heavy pressure of the immense pecuniary interest of the mercantile classes, so deeply and broadly inter-connected with the South, holding down the expressions of Anti-Slavery feeling among them—may put it off longer, but cannot prevent it. The recoil from the excesses and absurdities of Garrisonism is not altogether ended yet, but it has nearly ceased to influence the thoughtful; and the personal relations, so pleasant and kindly, which unite many at the North with many at the South, though they will long continue to temper and repress the Anti-Slavery agitation, will no more check its progress than the wire bridge over Niagara stays the rush of the floods. It is a Fact—and it may just as well be assumed as a fact in all reasonings in regard to party or national movements, in all attempts to cast the horoscope of our American Future—that the abhorrence of the system of Human Bondage, as it exists at the South, and the determination to contribute in no way to its support and maintenance but in every way to its demolition and overthrow, are constantly and widely increasing at the North. They are to be triumphant, here. For they are right in themselves, and all the pressure of the active popular mind is toward them, steadily. Another generation will see them incorporate in Law.

THE WANT OF MEN.

From every quarter of the missionary field at home and abroad there is an urgent and an increasing demand for men. The appeals of returned missionaries and of those who remain unaided at their posts for helpers in their work, are truly affecting, and it would seem, must move the hearts of Christian young men now engaged in secular pursuits. Every institution of learning, when bereft of an instructor, every church newly organized or bereft of a pastor, every benevolent society requiring additional agencies, feels the want of competent men. The young men of our country are not pressing into the service of Christ in the ministry as once they did. What is the cause of this deficiency, and how shall it be remedied? We would not impute the deficiency solely or chiefly to the lack of devotedness in the young men of our churches, though we believe that if young men of faith and zeal and promise, should come forward by scores and hundreds, and demand to be sent to the heathen or to the West, the churches would respond to their call. If ever the question of sending out one hundred or five hundred additional laborers into the missionary field should be put in the concrete—whether *these* laborers now ready and waiting shall be sent or be kept back for want of means—there would be but one answer. We fear, however, that few young men have sufficient faith and zeal to put the churches to the test. Young men are jostling and crowding each other in the marts of trade, in the walks of professional life, and in the avenues of political ambition, who ought to be helping each other in the work of the Gospel at home and abroad.

But if the standard of devotedness among the young men of the churches is less elevated than it should be, the blame is not theirs alone. Too little encouragement has of late years been given by the churches to young men of promise, who are destitute of means, to enter upon the long, arduous, and expensive course of preparation for the ministry. In some form, by some means, the cause of Christian education, now languishing, must be revived, if the perishing harvest of the world shall be gathered in. There is also, we fear, a defect of parental consecration which is chargeable with no small part of the lack of devotedness in the young. Many parents there are who pray and give for the cause of missions, and who feel the need of an increase of laborers, who yet are ready to plead excuses for their own children, to keep them out of the ministry, or if in the ministry, to keep them within a convenient distance of the old homestead. If men and women are to be raised up for the service of the church, they must be fostered in the family; children must be taught to regard the service of Christ in the ministry of the Gospel and in a missionary field, as the highest privilege and honor to which one can be called in the present life; the labors and trials of such a work must be sunk in the comparison with its privileges and its joys, till all the ardor of youth shall be fired to engage in it; and parents must learn so to realize eternal things, that the pleasure of having their children near them through this short and uncertain life, shall be nothing in comparison with the joy of greeting them on their return from a far country, in their Father's house on high.

The church, too, each particular church, must surround its youth with an atmosphere of life and warmth. Is it surprising that a young convert who is introduced to the society of staid and formal professors, to dull, cold prayer-meetings, and a stereotyped round of services, who is never taught by the example of older Christians to go out and labor among the poor and ignorant, to deny himself for the good of others, to make personal exertion and personal sacrifices in order to seek and to save the lost,—is it surprising that such an one never imagines that it may be his duty to become a missionary? The want of men for the work of Christ in all the world, is chargeable in the last instance upon the apathy and coldness of individual churches. A church, the temperature of whose spiritual life never rises to a revival heat, cannot be expected to nourish in its bosom youth burning with zeal for the service of Christ. The want of men is but a sign of the greater want of the Spirit of God.

REV. DR. BACON.—We are disappointed at not receiving letters from our colleague by the Atlantic; the following notice enables us to presume that he has arrived safely in Great Britain:

Steamer City of Glasgow arrived in the Clyde, on the evening of Sabbath the 22d inst.—15 days 2 hours passage. Sailed from New York on Saturday the 7th September, same time as the Atlantic, which arrived at Liverpool on 20th inst.

ACCOUNTABLENESS FOR WORDS.

A prominent politician at the North, a candidate for an office of trust and importance, has recently been rejected by the Senate it is said, on account of words spoken by him some years since, in another place and connection; which words were held to be derogatory to the character and services of the late President Jackson. Whether the fact be so or not, we do not know. It is not important. The fact that it is so reported, is enough for our purpose; for it shows, at least, how men think the Senate *might* have acted; how and for what reason they probably did act, as they did. It shows thus the recognition of a principle among men, which is also a principle under the Divine Administration—that a man is responsible for his *words*, and will be held to account for them; not for his actions only, or his habits of life, but for his words. "But I say unto you, That every idle WORD that men shall speak, they shall give account thereof in the day of Judgment."

The reason for this is obvious and two-fold; first, that words *are* actions—are "things" as it has been said—and often of the most powerful and influential class; putting new and effective forces into the system of human affairs, accomplishing changes in character and history, and ripening to results in conduct and life;—and secondly, that words are the more easy and natural expressions of Character, and so give the best occasions for judging of it. They are slighter, freer, less conscious and prearranged than other actions; and the prevalent spirit of the mind shows through them more easily. Especially is this true of '*idle* words;' those which are thoughtless and careless; as if flung off by chance. The soul looks through these, vividly. Taking them in their aggregate, along the course of years, we *know* by them whether it is greedy or generous, gentle or violent, frank or crafty, glowing or cold. We reckon from them to the character behind, with far greater confidence than we should do from the more deliberate and premeditated actions; and they form a basis of judgment that rarely deceives.

Men judge thus, and God also; not of course because He needs such criteria of character, such evidences and indices of prevalent disposition, for he looks on the soul, and knoweth what is in man; but because he will thus make more manifest to his subjects the justness and benevolence of all his decisions. The idle words a man has spoken in life shall rise before him at that Tribunal to which he passes, and before whose splendors all other tribunals are mockeries, or are symbols. If they have been profane, licentious, covetous, malicious—they shall be against him the most appalling witnesses. For their influences, for themselves, God terribly will reward him. The knowledge of this ought surely to give solemnity to our life; to make us careful for the purity and rightness of speech; careful, preëminently, for that pureness and clarity of Character, from which all gentle and Christian expression will flow spontaneously as light flows from the sun.

GREETING THE MINISTER.

It is a pleasant and beautiful custom in the Dutch Reformed churches, for some of the elder men of the congregation—the members of the Consistory perhaps—to gather about the minister as he comes from the pulpit, and to speak with him a moment, in the exchange of friendly and Christian greetings. It is a custom especially noticeable and delightful when a stranger to the congregation has happened, by exchange or otherwise, to occupy the pulpit. It leads him to feel himself among friends and at home. It interests him at once, in the individuals and in the church. His recollection of them and of it will always be pleasanter; and his pleasure in preaching to them again be greatly increased. It is not necessary to this that any word of compliment on the sermon, or even of reference to it, be uttered. It is only the pleasant personal attention, to the individual who has been ministering to them of the truth and in prayer, that is needful to this effect. Any merely formal complimenting would be, and would be felt to be by all parties, most completely out of place. We have never met it anywhere.

Something of this kind might well be introduced, and grow up into a custom, in our Congregational churches; especially when a stranger has occupied the pulpit. There is scarcely anything more chilling than that recoil of the heart upon itself which every man must have felt whose sensibilities have been strongly moved in the delivery of a discourse—which his own feelings have gathered about and pressed themselves into, and with which his audience has seemed moved—and who comes from the pulpit and passes out of the church without the greeting of a single hand, or the welcome of a single eye. He is listened to at one moment as if the accents of doom were hanging on his lips; and the next he is as completely isolated from his hearers as if they were two icebergs that had casually drifted together in polar seas. Now if a few of the elder and more permanent worshippers, the deacons, the members of committee, those occupying pews in the vicinity of the pulpit, would establish the habit by a tacit agreement among themselves of waiting to speak if only a word with the minister, to testify their regard for himself and his office, and to express to him in their example the welcome of the congregation, all this would be otherwise. We commend it to the churches. It is "a small sweet courtesy," easily introduced, and mutually pleasant in its effect and remembrance.

STEALING SLAVES versus STEALING MEN.

A daily newspaper of this city denounces the abolitionists for "*stealing* slaves." We do not understand precisely the nature of this crime. To steal a slave from one man for the sake of selling him to another, it is evident would be a two-fold crime; and there would be crime in enticing away a slave from his master for any selfish purpose whatever. But when a slave desires to obtain his freedom, is it a *crime* to assist him to obtain it,—to point out the way of escape, to give him resources for the journey, and to cover his flight? Suppose a crew wrecked on the coast of Algiers when slavery was there tolerated, had been reduced to slavery, and the fact being known to an American or English captain, he had sent a boat ashore by night and brought them all away. Would there have been found in this city a journal or a man that would have denounced that captain for "stealing slaves?" The case is in no respect altered by the supposition that instead of the original crew, their descendants born in slavery were thus clandestinely rescued from it. No newspaper would have been found so base as not to applaud the deed. As we cannot determine what crime the Abolitionists have been guilty of, we cannot judge of its demerit under the law of God. Even Dr. Stiles's speech does not make the point quite clear to our apprehension.

But there is a crime which to our view is palpable, and upon which we should be glad to have an opinion. We refer to the crime of stealing MEN. We know that our neighbor does not rejoice in this "abstractly;" but we are accustomed to more precision of language, and when we speak of a man, we do not mean an 'abstract' man or an effigy, such as may be seen at clothing-stores or in hair-dressers' windows, or at the entrance to the museum;—we do not know the precise criminality of stealing such men—but we mean real concrete flesh and blood, body, soul, and spirit, bones, sinews, and brain; a man who thinks and feels, who can love and who can suffer, a man who can value freedom and who is galled by the very thought of slavery, a man who knows God as his Father and Christ as his Savior, and who looks to heaven as his home—what is it to steal such a man from his employers to whom he is a valuable helper, from his family to whom he is a devoted husband and father, from the community of which he is an industrious, upright and peaceable citizen, from the church of which he is an esteemed and faithful member, and as far as possible from himself, the rightful owner, and from the Lord Jesus Christ to whom he has given himself as a free servant? What is it to steal such a man, to put him in bonds, to march him off under guard, to deliver him over to another who has already had his toil and sweat for twenty years, and has returned it with nothing but coarse fare, and stripes, and abuse, and compulsory ignorance; or to hawk him about in the market with a price upon him computed by his youth, his vigor, his industry, his integrity, and by the fact that the Holy Spirit of God dwells in his heart! Is there anything in the stealing of a MAN in the streets of New York, to "wound tender consciences?"

OBSERVATORY IN BROOKLYN.

The citizens of Brooklyn have subscribed some twenty-two thousand dollars for the erection of an Observatory on one of the noble eminences within the limits of their city, and for the supplying it with instruments of the first class. Eighteen or twenty thousand dollars more are needed, however, to the full accomplishment of their plans. If that amount can be raised—with an appropriate site selected from the several that have already been offered them,—it will secure to them, to this whole commercial and literary community, to our country, a well-established and nobly-furnished Observatory; with which any most distinguished astronomer may be proud to connect himself, by which in its scientific results the name of our country may be illustrated abroad, and from which may circulate influences refreshing and ennobling to all the classes immediately affected. We sincerely hope that the amount will be speedily forthcoming. So much having been secured in Brooklyn, with the prospect of more, it would seem not more generous than equitable in the citizens of New York, who will share so largely in the prospective benefits of the Institution, to contribute of their affluence to its establishment. Ten or twelve thousand dollars given by them at this juncture—invested by them, rather, as a permanent stock for which they shall receive a return of privileges—would probably place the enterprise beyond risk or hazard; and it would be but a worthy offering on their part to the cause of practical Science, and of the general refinement and elevation of Society.

The building of an Observatory is not an enterprise fitted to elicit great popular enthusiasms. But it is one which will arise before the thoughtful into a larger importance the more it is considered, and the relations of which will open more widely as they are viewed more carefully. It has relations to Commerce, most intimate and vital; for ships could not be sailed, with the modern safety and speed, except for Observatories—with their fixing of meridians and regulation of time, the observation of stars, and the calculation of nautical almanacs. Every merchant successful in his ventures may well make an offering of tithes to this careful auxiliary, that all along the path of his ship has given counsel to its navigators, and precision and safety to its course. It has relations to the interests that are patriotic and national; for by nothing else can the American name be made to stand more clearly and shiningly before the eye of the old world, than by attainments in these loftier departments of Science. It has relation to the interests of all men, as citizens and neighbors; to the interests, even, that are strictly religious. For the influences that silently drop from such a watch-tower of the skies have in them a stellar sublimity and purity. As they fall upon the thoughts they raise them above the Present and the Earthly. They give the Soul insight and grasp of those grandest manifestations of God's wisdom and power which have been made in the heavens. They operate thus to refine and exalt it, and to correct the excessively practical and Ptolemaic tendencies of modern civilization. The Christian philanthropist, the Minister of the Gospel, may well wish success to such an enterprise, and labor to promote it; for by it, so far as its influences extend, the popular mind will be better prepared for the ministration of Divine Truth; will be exalted from the pursuits that are merely temporal and gross, and will be made more reverent of spirit, and more intelligent of God.

We understand that the Association in Brooklyn have invited Prof. Mitchell to deliver another course of Lectures, in that city and in this, the coming winter. Doubtless a new impulse will be given to their noble effort, by the labors of this popular and accomplished Lecturer.

A DISHONORED OFFICE.

It is a sign of degeneracy in a government, when it requires of its officers duties which render those officers morally odious in the sight of the people. In a free government no office can long be sustained, which is an object of opprobrium to the people; and a government that wishes to cherish in its subjects that respect for authority which alone can give it stability, should take heed how it degrades its offices and officers in the public estimation. The offices of United States Commissioner and United States Marshal, are thus degraded by the duties which the Fugitive-Slave law imposes upon them. If the execution of that law is likely to be demanded of Commissioners and Marshals at the North, men of respectability will refuse to take the office, or if tempted to do so by the love of office or the hope of gain, they will suffer in reputation and in social position a loss which no honor or emolument can compensate. The man who shall lend himself to the work of enslaving his fellow-men, who shall do the work and take the hire of the slave-catcher, will meet a slave-catcher's reward. He will be even more despised at the North than is the slave-trader at the South. He will be shut out from respectable society and will be hooted at by the rabble in the streets. Wherever he goes he will be a marked, a degraded man; for in all communities he who lives on the price of blood, is the most odious and infamous of living creatures. Thus is the federal government degrading itself in the persons of its officials.

ACCURACY OF NEWSPAPERS.

A friend has handed us an article from the *Atlas*, a Sunday newspaper published in this city, which though personal to one of the editors of *The Independent*, is such a strange and amusing instance, not of misunderstanding or perversion, but of the complete inverting of a speaker, that it may interest our readers as a curiosity. After quoting largely from Mr. Beecher's article in *The Independent* of Oct. 3 on the Fugitive Slave law, and eulogizing its sentiments and language, the *Atlas* proceeds as follows:

"The boldness and ardor of the foregoing extract, contrasts widely with the conduct of a portion of the church, with which the Rev. Mr. Beecher is connected—the Old School Presbyterian. It is but a few days, since another clergyman of the same denomination, who preaches in the Broadway Tabernacle, who consequently is under the influence, and it may be in the pay of the *Journal of Commerce*, preached a sermon in favor of the Fugitive Slave Law, and slavery in particular. His name is Thompson; and, it is due to history to say that nine-tenths of the congregation took their ladies and their hats and left the reverend gentleman to preach to the empty pews. When religion is prostituted to protect and defend slavery, it is time that it were rescued from the hands of infamy."

To a reader of *The Independent* the idea that one of its editors is under the influence of the *Journal of Commerce* will be purely ridiculous. For the editor and the proprietors of the *Journal of Commerce* we cherish a personal regard, and we value the *Journal* itself as a commercial and political newspaper. Time was too, when the manly and healthy tone of the paper on moral questions commanded our respect; and could that stern and manly voice now silent in death, speak again for "Liberty," and for the rights of men as guaranteed by Habeas Corpus and the trial by jury, we should doubtless have our respect for the *Journal* revived. But for some time past the *Journal* has influenced us only by the law of contraries; we take it in the morning as one would take his bitters; it always produces a vigorous reaction in our moral system.

As to the "pay" drawn by us from the *Journal*, perhaps the warning of that paper that we would lose our "bread and butter," for praying and preaching "Free Soilism," was understood by the *Atlas* as the threat of a patron to a stipendiary, although the editor of the *Journal* worships in a church in New Haven where his family reside, and never honors the Tabernacle with his presence. We hereby acquit the *Journal* of any attempt to bribe us to defend the "Fugitive Slave Law and slavery in particular;" in that work it neither asks nor needs our aid.

But how a sermon designed to show that Paul did not remand Onesimus to slavery, if indeed, Onesimus ever was a slave, that the infamous business of slave-catching under the law of Congress has no sanction from the Bible and cannot be sanctioned by any Christian or humane man, and that the institution of slavery must be overthrown by Christianity, came to be construed into a defense of the Fugitive law and of slavery in particular, is a mystery to be explained by those behind the scenes. The fact may quiet the nerves of some of our friends who have apprehended all manner of personal ill to ourselves for an uncompromising hostility to the Fugitive Slave Law. Had we been abused for that opposition we should not have regarded it; but after having in the sermon referred to, expressed a determination to suffer any penalty rather than countenance that law or refrain from aiding the fugitive, it is rather mortifying to be thrown, whether by accident or malice, into the category of the *Journal of Commerce*.

Should "History" deign to notice so small a transaction, we hope she will get, the dimensions of the Tabernacle accurately, for since there were upward of two thousand persons in the house at the close of the sermon, there must, according to the above representation, have been twenty thousand at its beginning.

We honor the tone of the *Atlas* on this subject, and also of the young man who brought the paper to our friend, who said "he would not go to hear a fellow preach who advocated the slave law." So say we. It is indeed time that Religion were rescued from such infamy.

The incident suggests this caution; do not believe *all* that you read in a newspaper especially when it professes to be the report of a sermon, which the reporter admits that he did not hear. We may learn also of how little consequence are the denominational or doctrinal differences of Christians to men of the world, to whom Congregationalists and Old School

blessed object, and they could but love one another.

They proceeded to review together the providential history of the Society in its various departments of tract and volume distribution, personal Christian effort, and the union of both in colportage, not only in our own country, but virtually in Papal and nominally Christian countries, and among the heathen, where the Society's publications are circulated in a hundred languages and dialects. The history and present state of the publishing department was presented by Mr. Hallock, and the labors of the respective committees and other departments of the Society's operations by Mr. Cook; all the members of the Convention freely proposing inquiries and making suggestions, for the intercommunication of light respecting the Society and the work in which all the laborers are engaged.

Among the colporteurs were seventeen *Germans*, whose single-hearted piety, devotedness, and humble trust in God were most cheering, as they related, chiefly through Rev. Mr. Rauschenbusch, who transferred their thoughts into English, what the grace of God had done in them and by them. No man can be an uninterested spectator of the great German interest of our country. The German colporteurs wave religious controversy, and seek to preach "Christ crucified" to their brethren, whether Protestant or Roman Catholic; and if all the Germans among us could be reached by these influences, under the blessing of God, they will readily amalgamate with American Christians, and both they and our country are safe.

The Convention continued until Monday evening, and on Monday gave a special attention to the call for an increase of laborers both among our native and emigrant population. A committee, of which Rev. Mr. Canfield, of Cleveland, was chairman, reported the following minute on this subject, which, after prayerful consideration, was unanimously adopted, viz:

"*Whereas*, notwithstanding all which has yet been done to meet the increasing religious wants of this nation, thousands of souls, not only in the newer, but also in the older sections of our country, are to an alarming degree destitute of the means of grace, and other destitute thousands are coming to our shores from foreign lands; and

"*Whereas*, from developments made in this Convention, it is clearly seen that the labors of pious and self-denying colporteurs are eminently adapted to impart a knowledge of the unsearchable riches of Christ to multitudes ready to perish in their sins, and also to explore our moral wastes, and prepare them to receive ultimately all the appointed ordinances of the Gospel; and the Head of the Church has greatly blessed them to the accomplishment of such results, therefore,

"*Resolved*, That this department of benevolent effort, so worthy the confidence, the prayers, and the pecuniary support of the American church, ought to be enlarged by bringing more colporteurs into the field, and that not less than one thousand of these pioneers and helpers of the Gospel ministry ought to be commissioned and employed in our country without unnecessary delay."

On the successive evenings public meetings were held in different churches. On the first and second evenings Mr. Kirk preached on the unsearchable riches of Christ, and the Christian *hope* as based on his resurrection. The four succeeding evenings were occupied by addresses by Mr. Kirk, Mr. Cook, and other secretaries and agents; one evening being devoted to the desolations of our country, another to the emigrant interest, another to bad books, and the good books the Society is issuing, and the last to the solemn obligation of faithful personal Christian effort devolving on every individual. Rev. Mr. Kirk was most happy in these meetings, and others made a deep and lasting impression. The last meeting, on Sabbath evening, was one of great solemnity, every Christian seeming to feel that he must do more for Christ; and the presence of God was manifest.

We cannot doubt that the Divine blessing will rest on all those laborers who on Tuesday morning dispersed to their various fields, and on the pastors and churches of Cleveland, who gave them a reception so cordial as to fill every heart with gratitude to them and to God.

W. A. H.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, Sept. 20, 1850.

REVOLUTION IN HESSE-CASSEL.

The backward movement toward absolutism in Germany has received a remarkable check, and a revolution almost unique in its character has taken place. The Elector of Hesse-Cassel has performed the part of the English James II. Hesse-Cassel happily secured a constitutional government in 1831; and constitutional ideas and respect for the majesty of the law appear to have taken deep root, so that in 1848 the Electorate remained calm amid the revolutionary shocks of that year. But the Elector, following the counsels of Austria, doubtless in accordance with his own tendencies, resolved to abolish the Constitution. He appointed as his minister Hassenpflug, a man wholly without character, and who had been convicted of forgery in another State, and with him was associated Haynau, brother of the infamous Austrian General. Months past away without the chamber being summoned, but at the time when the session usually closed the parliament was called together, and an immediate demand made for money and for powers to raise the taxes, without specific votes of the chamber; and this, though the constitution affirms that the exclusive right of voting taxes is in the parliament. An unqualified refusal was not given; but the House unanimously resolved that a regular budget should be laid before them, which should be discussed and voted upon. Whereupon the parliament was dissolved, and the Court proceeded to levy taxes in defiance of the constitution. A permanent committee of the Chamber had been constituted, and this committee acted with promptitude, courage and sagacity. The public Boards,—the "College of Finance," the "Customs Direction," and the "Tax Direction" responded to an edict of the committee which forbade them to obey the requisitions of the Court. The Chief Procurator of the State, under the direction of the committee, undertook the prosecution in the Civil Courts of Hassenpflug, Haynau, and Baumbach. The *New Hessian Gazette* was seized by the usurpers on the 9th. An appeal was immediately made to the courts of law, and the agent of the ministers was declared to be guilty in a judgment admirable from its compactness and for the clearness with which constitutional principles were laid down. A semblance of legality had been attempted to be given to these monstrous doings, by an edict which violated all law, and which sought to completely Russianize the Electorate. This edict declared that "the whole territory of Hesse-Cassel is placed in a state of siege!" Public meetings and "all other meetings" were forbidden. Political journals were not to appear without leave of the ministry, and a copy of every journal was to be presented to the commandant an hour before publication. A resort to force and "to the usages of war" was left wholly to the military commander; and the military commandant in any district was empowered "to suspend existing authorities and to dismiss all state functionaries." This most audacious edict, which embodied treason in its highest form, ended by declaring armed opposition to the ministers' will and pleasure to be "rebellion and treason," and to be judged and punished by military law. Happily it became evident that the soldiery could not be relied upon to act against the civil officers and the Courts of Law, whose orders and messengers were respected at all points. Nor, as in the case of Baden, could the Prussian Government be looked to as the auxiliary of the Court. The unbroken calm of the people, and the legal attitude maintained, afforded no pretense for interference. Moreover it was evidently an Austrian move, and at this time it is a kind of armed truce between Austria and Prussia. Bavaria, bigoted and Austrian, would willingly have interfered, and at this time has troops concentrated on the Main, for the purpose, it is thought, of overawing the Darmstadt Chamber; but the intervention of Bavaria would not be suffered by Prussia. The would-be absolutists of Hesse-Cassel were thus left to their own devices and to their own resources, and the happy issue is thus presented:

FLIGHT OF THE ELECTOR OF HESSE-CASSEL.—CASSEL, Sept. 13.—The Elector, with all the Ministers, has taken flight. The town is perfectly tranquil. The Supreme Tribunal of Appeal has decided nearly unanimously that the ordinance, commanding the raising of taxes, could not be executed. A telegraphic dispatch in the *Cologne Gazette*, announces the arrival of the Elector of Hesse at Hanover on the 13th. He was followed next morning by Haynau and Baumbach. The state of siege is removed, and General Bauer is requested to remain at his post. The General will decline. A proclamation of the Oberburgmeister declares the temporary difficulty which had risen through the flight of the Prince removed by an understanding between the civil and military authorities."

The King of Prussia is so fitful and impulsive that little reliance can be placed on any of his declarations, but a recent letter from Berlin states positively that the King and Council had formally resolved *not* to allow the intervention by force either of Austria or Bavaria. The King has also declared upon the honor of his house that he would not swerve from the path of German policy upon which he had entered, and that he relied upon the support of the Prussian nation.

Meanwhile the affair of the Duchies remains open. The Assembly met at Kiel on the 9th. A spirit of inflexible resolution appears to pervade the members; and the Schleswig army made an aggressive movement on the 12th, the chief effect of which was to show the strength of the Danish entrenchments. About 500 lives appear to have been sacrificed in this *réconnaissance*.

SECESSIONS TO ROME.

The Rev. Mr. Allies, some time chaplain to the Bishop of London and by him presented to a living of upward of £600 a year value, was last week "reconciled" to Rome. He was received into the maternal bosom by Dr. Newman, at the new establishment of the order at Cheadle. Mr. Allies has been among the most active of the Romanists within the establishment, and has with something of audacious vigor defended the position of tractarians within the church. It is reported to-day that another Wilberforce, a brother of the Bishop of Oxford, has crossed the imaginary line dividing *Anglo* from Roman Catholics. He is in Belgium, a favorite resort of the transitionists. There he has been followed by his relative, Archdeacon Manning, who is also deeply imbued with all Roman doctrine. Whether the Archdeacon will be able to keep his relative within the legal church or will himself slide over, is a doubtful question. He is a very astute and able person, and is known by the initiated as Archdeacon Canning, just as by a similar pointed flippancy his Right Reverend friend and connexion Samuel, Bishop of Oxford, is called Slippery Sam. The last number of the *Church and State Gazette* makes a statement which further shows the efforts which are made by the Anglo-Catholic managers to penetrate the minds of those under their influence with Romish ideas and "to do the work of the church soundly but effectively."

"'*The Companion to the Altar*,' which is commonly used at Margaret Chapel and St. Barnabas, is a translation of the *Romish* '*Paradisus Animæ*,' in which, of course, the communion is spoken of as a *true and proper sacrifice for the living and the dead*, and the devotions in it imply a belief in *transubstantiation*. On receiving the bread, the communicant is told to say, '*Hail, true body, born of Mary*,' &c. This work is translated by Dr. Pusey and published by *Parker*. At *Margaret Chapel* there are also *smaller books*, which are (as the title-page states) '*privately* printed,' and are also *privately circulated*, being *more unhesitatingly Romish* than even the above. The devotions are from the *Roman Missal, St. Ignatius of Loyola, St. Bonaventure*, &c. In these books the communicant is taught to say, '*Hail, flesh!*' '*Hail, blood of Christ!*' &c., at the *consecration of the bread and wine*, which expressions are taken from the '*Garden of the Soul*.'"

There is not the least indication that these apostacies are healthfully affecting the English clergy, leading them to the study of a sounder theology and inspiring them with more reverence for the enlightening WORD.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

MISSIONARY INTELLIGENCE.

AMERICAN BOARD, C. F. M.—The treasurer's acknowledgment in the *Missionary Herald* for October contains only $14,296. The average receipts, to bring half a million in the year, must be upward of $60,000 a month for the remaining eleven months. The *Herald* is chiefly occupied with the account of the annual meeting at Oswego. Besides this, there are letters from Mr. Baldwin at Fuh Chau, Mr. Doty at Amoy, Mr. Home at Bombay, and Mr. Schneider at Aintab, all pathetically entreating for more laborers, to supply the places of those who have given out, or to save the strength of the overtasked, or to occupy the whitening fields. Mr. S., in urging the claims of Diarbekir and Oorfa as stations for missionaries, gives the following reasons for the prevalent opinion that the last-named place, a city of 20,000 inhabitants, is the ancient "Ur of the Chaldees," the birthplace of Abraham":

"1. It lies in Mesopotamia, as did Ur of the Chaldees. Acts 7: 2. 2. Its name. By dropping in the present name Oorfa the last syllable, *fa*, which seems to have been added, we have the original name Oor, or Ur. 3. It is only about ninety miles from Haran, in the direction of Canaan, toward which Abraham retired from Ur. 4. The Jews in this region, to this day, make pilgrimages to it as the birthplace of Abraham; so the Jews of Diarbekir say, and the same testimony is given by them here. In all this empire, the Jews, as they themselves say, regard it as the place of his nativity. The Mussulmans of Oorfa have also a legendary tradition in regard to the fountain in the city, alluded to above, which implies that Abraham lived there."

Mr. and Mrs. Doolittle arrived at Fuh Chau on the 31st of May. Mr. and Mrs. Parsons arrived at Salonica July 7th. Mr. and Mrs. Williams designated for Mosul to aid Mr. Marsh.

The monthly missionary prayer meeting at the Tract House on Monday afternoon was uncommonly interesting, both from the numbers in attendance, and the encouraging nature of the reports from several missionary stations, particularly in Turkey and Syria. Mr. Schneider, at Aintab, speaks of the increasing spirit of inquiry among the Armenians in all that region, at Diarbekir, Oorfa, Bellerin, and other large towns. Two years ago there were not more than thirty or forty decided Protestants in Aintab. Now their number is estimated at four hundred. Besides these, about twenty-five males are desirous of being enrolled upon the list, and at no period was the prospect of further increase more animating.

Mr. Van Lennep, at Constantinople, relates similar progress among the members of the Greek communion, where a Protestant church is about to be organized. He also describes a late "Conference of the Churches" held in Constantinople by delegates from the Armenian Protestant churches. The meeting lasted a fortnight, and a high degree of intelligence and piety was manifested.

Mr. Bliss, of Trebizond, announced his arrival at his station, in a letter dated August 17th. He was amazed at the change which had taken place during his absence. There had been much opposition, but the spirit of God's truth was pervading the masses more and more. Contempt and hatred were fast giving place to esteem and approbation, and the missionaries were cordially welcomed to the society of those by whom they were formerly discarded.

Rev. Dr. Adams mentioned that he had received a letter giving a highly interesting account of the distribution of the Bibles sent by Mr. Williams, of Canton, among the Chinese inhabitants of San Francisco. A large public meeting was held, with a procession under the auspices of the mayor; about one hundred Chinese were present, who gladly received the books. A letter in the *Journal of Commerce* says:

"They are a very quiet, industrious, inoffensive people, and are eager to receive the Word of Life from the hands of Americans. Such is also the case among the natives of this country, who are willing and eager to purchase Spanish Bibles. I know a lad of about 13 years of age (son of Rev. Mr. Williams), who has voluntarily gone out and sold to the *Chilians* and others, a score of Bibles in *Spanish*, besides other books, within a few days past."

CHINA.—Rev. Mr. Maclay writes to the Secretary of the Methodist Missionary Society, of the arrival at Hong-Kong of the English Bishop of Victoria, Dr. Smith, with six missionaries and a Chinese candidate for holy orders; also of Mr. Doolittle, of the American Board, and two Swedish missionaries. He adds:

"Our intercourse with the brethren from other societies continues, we are happy to write, to be of the most pleasant character. Peace and love prevail among us. We most devoutly pray that our lives may ever induce these heathen to say, 'See how these Christians love one another.'"

A correspondent of the *Presbyterian* says:

"The effects of regular postal communication throughout the world are likely to be like those of the circulation of the blood in the human body. One life, one pulse, one blood, will soon be begun to be seen wherever man exists. We have now regular communication to Shanghai by the P. and O. Company steamer; and a line will soon be established from Singapore to Australia, both of which add a long link to the chain of communication around the globe."

SANDWICH ISLANDS.—Rev. J. S. Green, in a letter to the American Missionary Association, expresses his regret at the continuance of the practice of missionaries removing from the islands with their families, or sending their children to the United States for education and permanent residence. Probably the best way is to allow to missionaries, as we do to other ministers, the liberty of deciding, on their own responsibility, in regard to the disposal of their own labors and of their children. Mr. Green says:

"Nothing has kept back the work of improvement among the native population of the Sandwich Islands, like the frequent changes which have taken place in consequence of one and another leaving the field of his labor. Since the establishment in 1820, more than *thirty* adult missionaries have left their labors in this field of toil, and returned to the United States, not one of whom has returned; and unless it be Mr. C. B. Andrews, who now leaves, not one is expected back. Of children, some fifty-five or sixty have either been sent home or have accompanied their parents, and of these three only have returned. What a loss to the people of Hawaii. How discouraging to the hearts of those remaining. What a drawback upon the labors of the mission. No other hindrance is so great in all the field of our toil. I need not say that I am not sorry to hear that many of the good people at home are becoming alarmed at the frequent return of missionaries."

Under date of Nov. 30th, Mr. Green quotes an extract from a letter that had been addressed to the mission at the islands, from the Missionary Rooms at Boston. The Secretary writes:

"The most intense desire will pervade the community, I doubt not, that you remain with your families at the islands. Nor can I doubt that you and your children will in the end, as things are, be better off by taking that course. If you generally come home, it will be a virtual abandonment of the islands to the good of this world. I have great confidence that you will do no such thing. The present, I am persuaded, is the grand crisis of your mission. I am cheered, as we all are, by the responses we have received."

Mr. Green adds:

"I thank the Secretary for writing it. It ought to have been read at the wharf or in the cabin of the Montreal, before the large company of returning missionaries—*three* adults and *ten* children: yes, think of it, two young clergymen in good health—one leaving a church of more than 900 members, and a large and interesting field, to the care of a young pastor, who ought not to be left to labor alone, and the other leaving the Seminary at Lahainaluna to the care of one teacher so feeble as to be unable to teach one-half of the time—and ten children, the hope of the nation, in my opinion."

SIAM MISSION.—Letters have been received from Dr. Bradley, dated at Singapore, May 17. He was then in good health, and expected to embark with his family for Bangkok the day on which he wrote.

BAPTIST MISSIONS IN CANADA.—A Canadian correspondent of the *Christian Watchman and Reflector* undertakes to give a history of the rise and fall of Baptist operations in Canada. There were two sorts of ministers, one class from the States, and the other from England. The Canadian Baptist Missionary Society was chiefly in the hands of the latter class, against whom a cry was raised that they were seeking to bring the churches to the practice of open communion. An application was made with success, by three or four ministers in Canada West, to the American Baptist Home Mission Society, to extend its operations to Canada, "to save that wide field from the *heresy* of open communion, and preserve in it the cherished sentiments of the American Baptists." A Baptist Union was formed, a paper established, with "an able and spirited editor from the States," and a conflict was carried on for three years between the American and the Canadian societies, the result of which is, as this writer represents, that—

"The intelligent ministers who had toiled for years among the heterogeneous and divided population of Canada, to get the denomination together, and to cooperate at least in some things, if they could not in all, became utterly discouraged when they found the fruits of their labors scattered to the winds, and saw no prospect of harmony for years to come. Many left the country, some going to England, some to the United States, and some gave up the ministry in despair."

These are the causes which, as he asserts, have "closed the college, killed the Missionary Society, and buried every Baptist periodical in the country." There is no system but the Congregational rule of tolerance and non-interference, that can permanently preserve large masses of churches from mutual alienation and division.

AMERICAN BIBLE SOCIETY.—At the regular monthly meeting of the Board, on Thursday, Oct. 3d, Hon. Luther Bradish, Vice-President, in the chair, the attendance was more numerous than usual, and John Griscom, LL.D., of Burlington, N. J., and A. B. Hasbrouck, LL.D., of the city of New York, were elected Vice-Presidents of the Society. Several encouraging meetings in the West were reported by one of the secretaries; including visits to Methodist Conferences. A letter from California described the eagerness of some Mexicans to obtain Spanish Bibles. A striking letter from Madura set forth the wonderful influence of the Scriptures in that part of India, even when carried casually to distant places.

"Grants of books were made to a Sunday-school among the Creek Indians, to the German Bible Society, Canada West, to the S. S. Union of the Methodist Episcopal Church, to the Canadian Missionary Society (Bibles in French), with various others of smaller amount, together with two copies of the New Testament for the blind, and a copy of the Psalms."

CHANGES OF RELATION.—At the meeting of the Jersey City Presbytery, on the 3d inst., the Rev. Mr. Hall, late pastor of the Third Church in Newark was dismissed from the Presbytery of Elizabethtown (N. J.), at Metuchin, N. J., received into connection, on application by the church through a committee. The pastor, Rev. Dr. Brinsmade, still remains a member of the Newark Presbytery, N. S. The nature of the pastoral relation remaining is a nice question, which passes our learning to solve.

At the same meeting, Rev. William E. Locke, lately pastor of the Baptist church at Amenia, N. Y., applied to become a member of the Presbytery, and after a full and fraternal examination he was unanimously received. Mr. Locke was educated in the Baptist institution at Hamilton, and has been for several years a useful minister of that denomination. He read a paper of about half an hour, describing the process through which his mind had been carried, to his present clear and settled convictions of duty, to acknowledge and support the doctrine of infant baptism. The paper was listened to with the deepest interest, and we presume the substance of it will, in some form, be given to the public through the press.

THE INDIAN PRESBYTERY, O. S.—This body contains twelve or fifteen churches and five or six ordained ministers. It has several native licentiates, and has twelve or fifteen hundred Choctaw communicants. The members of this Presbytery superintend mission boarding schools, supported principally by national funds, containing not far from two hundred pupils—mostly females. Some of them have translated the New Testament into Choctaw, and the American Bible Society has published it. They are now engaged with diligence and devotion in translating the Old Testament, about one-half of which is probably now translated. There are about 2000 readers in the nation. The mission is sustained by the funds of the American Board at Boston. A correspondent of the *Presbyterian Herald* publishes an extract of a letter from Mr. Wright, the senior missionary, calling for men from Kentucky. Mr. W. says:

"The Lord continues to bless his preached word among the Choctaws, and make it the wisdom and power of God unto salvation. Very considerable additions have been made to most of our churches, especially to those within the bounds of Mr. Hotchkin's labors. There are many new openings for preaching, and there is need of more laborers; especially is a preacher greatly needed in the upper part of the nation, to labor in concert with C. C. Copeland. I also greatly feel the need of one to help supply my extensive field. And I would earnestly ask, *Are there no young men of ardent piety in your State, who, out of love to Christ and to souls, would cheerfully deny themselves and come and preach the Gospel of God to the perishing Choctaws?* And if *no young men, are there none of maturer years, who would come to labor for the Savior and for souls?* We almost despair of getting any more helpers from the East. Such is the state of feeling in that region of country in regard to the subject of slavery, as forbids the hope of obtaining ministerial aid from thence. And we shall probably be compelled hereafter to make our appeal to the South-west, with the confident hope that the Lord will incline the hearts of some to come to our aid. As a mission, I think we are becoming more and more convinced of the importance of raising up a native ministry. There are now several young men (Choctaws) in the course of a collegiate education, who, we may hope, will make able ministers of the New Testament. Young Bond, whom you knew as S. (and another) expects to go to Danville College this fall."

THE CASE OF MR. SCHAAD.—We noted lately the reception of Rev. Martin Schaad, a German minister, with the church he serves, into connection with the O. S. Presbytery of Cincinnati. The *Western Missionary*, a paper of the German Reformed Church in Ohio, thinks the transaction was a breach of that "order" in Christian intercourse which our Presbyterian brethren are so careful to claim. Mr. S. was recently received into the Miami Classis of the G. R. Church, withdrawing himself from the Rationalist churches of the West; and the *Missionary* fears that this fresh change must be taken as evidence of instability of mind, not favorable to his permanent usefulness, although he has happily "rescued many families from the cold grasp of rationalism". It adds:

"It has surprised and pained us, however, to see the little regard paid to Christian order and comity by the Cincinnati Presbytery, in receiving Mr. Schaad as a member of the Presbytery without having first asked or received a dismission from the body with which he so recently connected himself. This violation of the rules of correspondence between Christian bodies becomes the more glaring inasmuch as the Reformed and the Presbyterian churches interchange delegates, and, if we mistake not, have mutually adopted articles forbidding such acts, and inasmuch, also, as our Presbyterian brethren usually pique themselves upon their scrupulous adherence to the rules of propriety and courtesy between ecclesiastical bodies. On the part of Mr. Schaad it may have been done unwittingly, he being a foreigner and unacquainted with our mode of procedure in such cases."

INSTALLATION.—Rev. Warren G. Jones, of South Glastenburg, was installed over the church and congregation in Harwinton, Thursday, Oct. 3, 1850, by the Consociation of Litchfield South. Reading of the Scriptures and introductory prayer by Rev. B. L. Swan, of Litchfield. Sermon by Rev. Mark Tucker, D. D., of Wethersfield, from Ezek. 3: 17-19. Installing prayer by Rev. E. Lyman, of Plymouth. Charge to the pastor, by Rev. D. L. Parmelee, of Litchfield, South Farms. Right hand of fellowship by Rev. J. L. Dickinson, of Northfield. Charge to the church and congregation by Rev. J. Churchill, of Woodbury North. Concluding prayer by Rev. Mr. Dwight, of Wethersfield. Benediction by the pastor. The singing on the occasion, under the direction of Mr. Beardsley, was very fine, and the selections singularly appropriate. All the parts of the exercises were well sustained.

ORDAINED.—Sept. 18th, at Walpole, Mass., Mr George H. Newhall. Prayer by Rev. Mr. Phillips, of Sharon; sermon, Rev. Horace James, of Wrentham, from 2 Tim. 2: 15. "A workman that needeth not to be ashamed." Charge to the pastor, Rev. Dr. Ide; right-hand of fellowship, Rev. John W. Harding, of Lonmeadow; address to the people, Rev. Sewell, Harding. The examination of the candidate evinced a devoted heart and a thorough theological training. This little church is happily united in a pastor, after a destitution of nearly two years, during which time they have been blessed with an interesting revival of religion, which has added some twenty-five members to the church. Their meeting-house has just been enlarged by the addition of galleries, and there is every prospect of increased prosperity.

ORDINATION.—The South Classis of Long Island met at the village of East New York, Sept. 25th, to ordain Mr. J. Paschal Strong a pastor of the Reformed Dutch Church at that place, vacant by the dismissal of Rev. Mr. Schoonmaker. The sermon was delivered by the venerable Dr. Brodhead; the form was read and the ordaining prayer offered by Rev. Dr. Strong, of Flatbush, who also delivered to the young pastor a charge marked with great earnestness, propriety and feeling. The interest of this part of the service was greatly enhanced by the fact that it was a father introducing his own son with solemn and affectionate counsel into the ministry.

COLLEGES.

ON THE THEOLOGICAL SEMINARY, NEW YORK.—As we anticipated, President Hopkins has declined the appointment of Professor of Theology in this institution. One of the reasons assigned is, that he is a Congregationalist, and the Constitution of the Seminary requires that all its directors shall be Presbyterians. No such man with an enlightened conscience can consistently take the declarations, and assume the responsibilities and *liabilities* connected with subjection to the Book of Discipline.

NORWICH UNIVERSITY, VT.—This institution was established by Capt. Alden Partridge as a military school; the students were uniformed, trained to arms and called cadets. We infer that this system has run itself out. At the late commencement, the college yielded to the felt necessity of identifying itself with some portion of the religious sentiment of the community. Accordingly the degree of D.D. was conferred on two clergymen of the Episcopal Church, Rev. Josiah Perry, of Windsor, and Rev. Roswell Park, and Dr. Park was chosen President, but declined the office. The *Calendar* says:

"We learn that the Trustees have since tendered the Presidency to Rev. Edward Bourns formerly Professor of Languages in Geneva college, N. Y., and that Mr Bourns has accepted the office. Mr. B brings to his new sphere of labor the reputation of a good scholar and an excellent teacher, and we heartily wish him success. This institution, founded by Captain Partridge, retains in its charter the provision introduced by him, making it a part of the discipline of the students that they shall wear a cadet uniform, and undergo daily a military drill. A band of music is sustained for this object."

ROCHESTER UNIVERSITY, N. Y.—Our Baptist friends are making fine progress in endowing and starting their college at Rochester. We understand that the subscription has already reached $130,000, which is much more than the sum required by the Regents to confirm the charter. They hope to raise $50,000 in this city and surroundings; and the agents, Messrs. Galusha and Freeman, are encouraged by their success thus far. The subscriptions in the Pierrepont-street church, Dr. Welch's, Brooklyn, amount to nearly $8,000. We understand that as soon as the mark set, of $200,000 for the general endowment, shall be reached, some liberal friends in Western New York are ready to commence a subscription of $50,000 for a library for the University. The Faculty are organized, and have commenced forming classes, both in theology and for the collegiate department. Hon Ira Harris is the titular chancellor, until the way shall be clear to obtain some such man as Dr. Sears to be the working head of the institution. It certainly tells well for the denomination, if they succeed in one year in endowing Brown University with £125,000, Rochester with $200,000, and Madison with $60,000.

The theological term opens on the first Monday in November. Suitable premises are leased to afford all needed accommodations for lectures, recitation rooms, &c. The trustees do not contemplate providing lodging apartments, but will leave the students to find rooms in the town.

COLUMBIA COLLEGE, N. Y.—Commencement on Tuesday, Oct. 8th, in the "Church of the Mediator," Eighth street. Graduating class 22. The honorary degree of LL.D. was conferred on Gen. Winfield Scott, Gov. H. Fish, Prof. Henry J. Anderson and Prof William Betts. The degree of D.D. was bestowed upon Rev. Kendrick Metcalf, Professor of Greek and Latin in Geneva College; Rev. John B. Kerpot, Rector of the College of St. James, Maryland, and Rev. David X. Junkin.

YALE COLLEGE.—The Freshman Class in Yale College this year numbers 124. Of these 43 joined the Linonian Society; 62 the Brothers in Unity; and 19 the Calliopean (Southerners') Society. There were also admitted to the three upper classes 29 young gentlemen.

THE NEW MEDICAL COLLEGE, NEW YORK.—The new edifice in East Thirteenth street is completed, the regular course of lectures commencing early in November. The College building is admirably adapted for the purposes of a medical school; and from the known reputation of its Faculty, we may expect it to attain a high character among the medical profession.

CENTRAL COLLEGE, N.Y.—This institution, located at M'Granville, Cortland Co., commenced its second year Sept. 5, with a full staff of well recommended instructors, most of them present, and between ninety and a hundred students—male and female. The rooms in the college buildings were all taken, and others were engaged in the village.

LEONI LITERARY AND THEOLOGICAL INSTITUTE.—This belongs to the Wesleyan connection, and is located at Leoni, Jackson Co., Mich. It will open for students in April next. Rev. John Patchin and his wife, both of them graduates at Oberlin, are the principals.

ACADIA COLLEGE, N. S.—A negotiation is now on foot to unite the Baptists of Nova Scotia and New Brunswick in an effort to raise £2000 to liquidate the debts of this college, and to place the college hereafter under the joint care of the churches in both provinces. About £1500 is already secured.

BAYLOR UNIVERSITY, TEXAS.—This is a Baptist institution, located at Independence. One of our exchanges says:

"It has about 70 students in both departments. The faculty consists of a President, Professor, and Tutor in the English Branches. A gentleman and lady also give instruction in the ornamental branches. The first college building is completed."

DELAWARE COLLEGE.—The prospects are improving. None but a Freshman Class was expected to enter this fall, when President Meigs was appointed—as the students who were there last year had made arrangements to pursue their studies elsewhere—but students have applied for the Sophomore and Junior classes.

LEWISBURG UNIVERSITY, PA.—At a late meeting of the trustees, August 28th, Rev. Dr. Ide, of Philadelphia, delivered a discourse before the Society of Inquiry, and Prof. S. W. Taylor, the acting President, gave an inaugural address on "The Relation of the Natural Sciences to Evangelical Religion." The freshman class consists of 19; whole number of students, 130. The institution is free from debt, has a plot of ground of 83 acres, one building of 72 feet by 52 occupied, and another of 120 feet nearly finished. We never hear of the burning of one of these large college buildings without raising the question, What is the use of having so much room all under one roof?

WILLIAMS COLLEGE, MASS.—A corresdondent of the *New York Observer*, writing from Williamstown, says in regard to the election of President Hopkins to the Theological Seminary in this city:

"The friends of Williams College need be under no apprehension that Dr. Hopkins will leave. It would be difficult to conceive how the Doctor could be more usefully and pleasantly employed than he is at present. The College was never in a more flourishing condition. More than sixty new students have entered since the commencement."

CANADA.—Dr. Sewell, late of Lennoxville, has been appointed Professor of Forensic Medicine in McGill College, Montreal, in the place of Dr. Badgley, removed to Toronto.

HONORARY DEGREE.—Transylvania University, at the late commencement, conferred the honorary degree of Doctor of Divinity on Rev. John D. Matthews, of Paducah, Kentucky.

ERSKINE COLLEGE, S. C.—This college belongs to the Associate Reformed "Branch" of the Presbyterians. Commencement Sept. 18th. Speeches by the graduating class, six in number, and address by the President. Exercises held in the new chapel, called Lindsay Hall.

LITERARY.

The *Christian Union*, monthly magazine, published by Mr. Huestis, and edited by Dr. Baird, "assisted by members and friends of the American Evangelical Alliance," has been beset by a "combination of misfortunes," which have delayed the issue of the August number "to determine whether it should not be the last;" but the energetic publisher has resolved to go through the year, and at the close let it stop. We are sorry for the disappointment of the worthy publisher, who has suffered loss by relying upon the "American Evangelical Alliance" as an entity, when it was hardly a shadow. In his notice to subscribers he says:

"The Magazine has been sustained for two years by the efforts of the Publisher, at considerable loss to himself, and during all this time but very little aid of any kind has been rendered by the Society under whose auspices it was commenced and to whose cause it was devoted. As the continued apathy of that Society renders any aid from them entirely hopeless, it is almost certain that so far as their efforts are concerned, the cause of Christian Union must fall in this country.

"The Publisher is convinced that there are friends enough of Christian Union in these States, if they could be brought out, and enabled to act in concert, to sustain an organ which might be one of great usefulness and of great good to our country."

There are "friends enough of Christian Union," no doubt, but the "Alliance" had not power to begin to draw them out; and it is by no means clear that they need any "organ" of the kind indicated.

Rev. Thomas C. Porter, late Professor in Marshall College, Mercersburg, Penn., has been invited by the Regents of the Smithsonian Institute to prepare a work on the botanical productions of Central Pennsylvania and other kindred subjects.

Barnes's Notes on the Four Gospels have been translated and published in the Welsh language. In a letter to Rev. Thomas Rees, of Wales, Mr. B. speaks of his expository labors on the Scriptures as drawing to a close. The Notes on Daniel are finished, but will not be published for some time. He is half way through the work on the Revelations. He says:

"When these works are sent forth to the world, if they ever are, I shall feel that my work, in this department of labor, is ended: for I do not contemplate the preparation of any other work on the Scriptures. I should have been glad, if I could, to have prepared a work on the Psalms; but the work seems to me to be so great and difficult, that I do not now think of attempting it."

Our English papers contain notices with copious extracts of a new work by Mrs. Asenath Nicholson, entitled "Lights and Shadows in Ireland," detailing her extraordinary experience during the horrible year of famine. The fearless charity, the honest faithfulness, the truthful severity of this Protestant woman, have pierced even priestly bigotry; and the New York *Freeman's Journal* copies from the Dublin *Tablet* the following ascription:

"The ministers, however, generally get their meed of praise from Mrs. Nicholson wherever they really were influenced by the sincere desire of doing their starving fellow-creatures good. A heart of such rectitude and goodness is seldom unmerciful in its judgments, and even in some cases where we should have thought candor had hardly room, where there was space only for condemnation, this brave but charitable woman's heart is able to perceive that something was to be said for both sides. For very much that she says of Catholics, of Catholic Priests, and of Catholicity generally, she will have many blessings and prayers from a people accustomed to be calumniated, and who would rejoice to add such a soul to the chosen flock."

FOREIGN.

The Cambria, now deemed a slow coach, arrived at Halifax on Thursday, and at Boston Friday night. It is reported that arrangements are on foot between Spain, on the one hand, and England, with France and Holland, on the other, to secure the island of Cuba to Spain, she paying off her English, French and Dutch creditors.

The Irish synod at Thurles has voted, by a majority of one, to denounce the Queen's colleges. The minority have protested, and have sent a deputation to the Pope, which, it is expected, will prevent his sanctioning the suicidal act.

The Atlantic reached Liverpool on the 20th, the 13th day out; the Europa on the 16th, the 12th day out; both report head winds. The Atlantic had 150 homeward passengers engaged, to sail the 25th.

A frightful railway accident occurred on the eastern line on the 18th. Nine lives were lost.

The Gorham dispute still agitates the public mind.

A destructive fire occurred in London on Thursday, in the vicinity of the Corn Exchange. That building was materially injured, and a large amount of property destroyed.

The weather has been uninterruptedly fine throughout all parts of the kingdom for securing the latest remnant of harvest.

Makim & Sons, in their Circular of Friday, report a fair steady business during the week in flour and wheat, on the spot and to arrive, and that each fully maintained previous prices, the market closing with an upward tendency.

By official returns it appears that there are now upward of 6000 miles of railroad in actual operation in the three kingdoms. On these there was a conveyance for the year ending June, 1849, of 60,398,159 passengers.

There are employed in the yearly transit of Great Britain with the world and with her own shores, 33,672 sailing vessels, and 1110 steam vessels, employing 236,000 seamen.

The annual loss of property in British shipping wrecked or foundered at sea, may be assumed as amounting to nearly three millions of pounds sterling per annum.

The affair of the brewers and General Haynau continues to be the talk of Europe. While the people of England are talking of a testimonial for the brewers, the people of Vienna are preparing an ovation to greet the General on his return to that city, and the Emperor of Austria intends to raise him to the rank of field marshal. In other parts of Germany he does not seem to be more popular than he is in England. At Hanover he was attacked by the mob in his hotel, some arrests were made, and the crowd was dispersed by the civic guard. At Cologne a police force had to protect the General from the violence of the democrats.

Some of the leading artists of England, as well as many amateurs and admirers of the fine arts, consider that the forthcoming exhibition in Hyde Park would be a fitting opportunity for discussing the subject of costume. Artists, and all persons of true taste, have long complained of the inelegance and incongruity of English and other modern costumes. They will find the activity and economy of the age insurmountable obstacles to the adoption of any style that is truly artistic. Where's Willis?

An immense blast of rock has been made at the chalk cliff at Seaford. A gallery five feet square was carried 70 feet into the rock, at the end of which was a cross gallery of 114 feet, forming a T, at each end of which was a chamber seven feet square, containing 12,000 lbs. of gunpowder. Three shafts of 40 feet deep from the surface of the ground were charged with 600 lbs. each, making in all 25,800 lbs., which was expected to throw down 250,000 tons of rock. About 10,000 people were present, and the operation was successful.

The tide of emigration from Ireland continues to flow more vigorously than ever. Vessels freighted with emigrants, consisting chiefly of the better class of farmers, traders and mechanics, are leaving for the United States or Canada.

EXHIBITION OF 1851.—A local committee to collect and forward articles for exhibition has been formed at Hong-Kong.

THE ASYLUM FOR IDIOTS.—The funds of this charity has been assisted by a donation of £300. This society, seeking as it does to relieve the most helpless of the necessitous, will, we trust, receive much support.

The Liverpool correspondent of the Manchester *Examiner* writes, that the Dock Committee have at length made their report on the subject of fires and lights on board of ships at that port, and they recommend that both should be *permitted* in future. He adds that it is evident that before the boon can be fully granted, a special act of parliament must be obtained.

Intelligence has reached England that the Chamber of Deputies

Editors' Cable.

THE WORKS OF JOSEPH BELLAMY, D.D., First Pastor of the Church in Bethlem, Conn. With a Memoir of his Life and Character. In two Volumes. Boston: Doctrinal Tract and Book Society. 1850.

It is a most excellent and well-conceived plan which the Doctrinal Tract Society at Boston is now endeavoring to carry to accomplishment. It is, if we understand it, to republish the works of the more distinguished New-England Divines of the last century; with such narratives of their life, and such notices and sufficient portraitures of their character, as shall present them clearly to the thoughts of the present generation; as shall make them indeed,—so far as the inevitable changes of phraseology, directions of discussion, modes of thought, etc., will allow them to be made—influential and efficient actors upon the scene of the Present, directors and teachers of the Modern religious mind. It is a great work; but we know scarcely any one more noble in its conception, or more full of the promise of good, to be realized by its accomplishment. It is not party partiality at all, it is not an exaggerated filial regard, which leads us to feel that the men who filled the prominent New-England pulpits a century or half a century ago, were men of mark and eminent power. Their works are their witness. The influence of the rugged and gigantic society around them, just springing to its development into the grace and order of an advanced civility, acted strongly, and in many respects healthfully, on their intellectual unfoldings. It gave a something of rude but colossal force to their argument and appeal. It trained them to regard those aspects and elements of Divine Truth which are grand in their nature and overwhelming in their impression; concerning God's Being, and Government, and Purposes; his End in the creation, his Law for man, and man's perfect dependence on Him for spiritual renewal. It breathed a manly and athletic vigor into their faculties, and gave energy and power to their mental activities.

At the same time it is well known that they were often more profoundly versed in the Scriptures, as studied not in translations but in the original languages, than their degenerate children; while their hearts were imbued with a religious conviction, and elevated with a Christian emotion and faith, the superiors of which have never been seen along the courses of Christian history. The simplicity of manners in the society about them, the absence of the ten thousand bewildering excitements of the present era, the diligent and systematic catechetical instruction of the olden time, the personal mastery of the Bible in that hand-to-hand wrestle with it which the more elaborate training of the Seminary has now in too many cases almost superceded—they all conspired to produce this result. When the conscience was wakened, and the mind enlightened, and the heart renewed, the work was thorough, mighty, effectual. And there have been no revivals, perhaps, since that at Pentecost, in which the energy and grace of God in his Spirit have been more signally displayed than in those beneath which New-England was irradiated in the progress of that century. Their effects are seen in all the remaining religious literature of that time. Their marks upon the treatises of Edwards, Bellamy, Hopkins and West, still show the points to which the currents of religious emotion may sometimes rise. They are almost like the sacred line of elevation at Denderah on the Nile. We may never again see men, perhaps—unless the opening plans of Providence hold another New-England colonization within their sweep—in whom such native forces are so subdued and transformed, so energized and consecrated under the mighty pressures and baptisms of the Truth. The influences they exerted upon their own times are seen in the institutions they reared; in the habits they formed; in the results and effects amid which we now are living joyfully.

It is well, then, that these men should be reproduced to us, so far as the art of the printer and the editor can evoke and replace them. It is well that their majestic strength should rear itself in contrast with the dexterity and polish, and the more elaborate science, of these latter days. It is well that their strong and untiring religious emotion should correct and chasten, by the contrast of its gravity and depth, the more superficial feeling of modern times; the feeling which is too eager to find vent in action, and which is not content to rise and swell till the heart has been filled with it, and to make the household life lovely and reverend. It is well that their especial views of Truth should enter more largely than they have recently done into the systems of theology held by our ministers; supplying the back of the sabre to its blade of appeal; establishing the foundations upon which may be built the silver and the gold, the precious marble pillars, of discussion and illustration. It is well that we should contemplate, amid these eager, active, *expressive* days, that calm and grand and almost severe piety, which was humble toward God but stern toward man, in his error and his frailty; which built the walls of New-England Society; and which gave their great movements to the currents of our history. If the Doctrinal Tract Society shall accomplish this, they will confer a benefit which can scarcely be over-stated on the churches and their ministry. That they may do it they need the liberal and intelligent coöperation of the friends of Christianity.

They have begun their work well. They could scarcely have done it better. Dr. Bellamy is a writer and a reasoner to whom the preceding remarks eminently apply; and he was worthy to lead the procession that may follow. In these two noble volumes, of nearly 700 pages each, we have the collection of all the more valuable of his works. They are thus put at a rate lower than they could be by an ordinary publisher, and made accessible to all who wish them. A Memoir by Dr. T. Edwards of New London is prefixed to them; which seems faithful and laborious. We trust the "True Religion Delineated," and the "Wisdom of God in the permission of Sin," may accomplish again in their new form, the good of which they were of old instrumental; and may shed influences upon the churches, wide and enlightening.

LIFE HERE AND THERE; or Sketches of Society and Adventure at far-apart times and places. By N. P. Willis. New York: Baker & Scribner. 1850.

The daintily selected and exquisitely finished mosaic of Mr. Willis's prose has many choice examples in this fair volume. The contrasts presented by it, too, between his earlier and later styles—both of which are represented by culled and characteristic passages—are well established and suggestive. It is very interesting to trace the lines of proportion and the tone of coloring which imbue and mark the earlier productions, as they reappear in the more recent,—yet qualified therein by a freer and steadier movement, and by a more elaborate finish. Though the compilation is mainly of pieces designed for the entertainment in leisurely hours of those who meet them, in this relation, as the expression of a mind so skilful and cultivated in different phases and stages of its progress, it will reward a more careful and intimate survey; and it is only the just reward of Mr. W.'s carefulness in execution, as well as of his fine and observant genius, that all which he has written, in youth or in manhood, should be welcomed eagerly.

THE PARABLES OF JESUS EXPLAINED AND ILLUSTRATED. By Frederick Gustav Lisco, Minister of St. Gertrand Church, Berlin. Translated from the German, by the Rev. P. Fairbairn, Minister of Salton. Phila.: Daniels & Smith. 1850.

This is a choice book for the study and the Bible-class room; less learned and elaborate than that of Trench, but more spiritual and practical, while it is sufficiently critical for ordinary purposes. In the analysis and in the historical interpretation of a parable, and in the spiritual application of it, which without being fanciful is usually rish, striking and appropriate, the work is a model of biblical exposition. The author draws largely upon Luther, Calvin, Melancthon and other evangelical commentators. The translation is easy, clear and fluent.

THE OTHER SIDE, No. 2, or, "The Right Side" shown to be the wrong one. By "a Member of the Newark Presbytery."

This rather warm-spirited pamphlet, by our excellent friend at Bloomfield, G. D., Jr., concerns the change recently made by the Third Church in Newark (under the pastoral charge of Dr. Brinsmade) in its Presbyterial relations. The church transferred itself, by a vote of 82 to 28, from the Presbytery of Newark to that of Elizabethtown; the effect of the change being to bring it into the Synod of New Jersey, and the Old School Assembly. A preceding pamphlet by "a member of the Newark Presbytery" had been denounced as libellous, and replied to in a published answer; and the document before us is the rejoinder to the reply.

It sufficiently evinces the writer's zeal for what he denominates the "church of his sires;" and some of its points—as where the injustice and unconstitutionality of the original act of Excision are shown—are forcibly put. But we should doubt if it would contribute very effectively toward convincing the Third Church of the propriety of returning to the Presbytery of Newark, or even toward retaining in the bounds of the New School Assembly any other churches that may be disposed to follow her example. It shows a degree of sensitiveness in regard to the change which to us "outsiders" is quite unaccountable; and in its allusions to Dr. Brinsmade, Mr. Prime, and Dr. Magee—especially the former—the writer has been betrayed, in his haste no doubt, into expressions which he may live to regret and recall. To speak of Dr. B. as having 'betrayed his cause' and 'violated his installation oath,' and to suggest a parallelism between the poor New School Church and Uriah, while Dr. B. stands for David and the Third Church represents Bathsheba—is not erring on the side either of good taste or of reason. Such extreme sensitiveness, in a published pamphlet, is scarcely wise or dignified. If the New School Presbyterian body has in it the elements of harmony, stability and progress—it will surely abide. No intrigue can scatter it, no shock can demolish it. If it has not such elements, a thousand such pamphlets will scarcely postpone the date of its disintegration.

In the case before us the Church seems to have acted with a wonderfully clear appreciation of the first principles of Congregational liberty, considering that it was passing itself from one Presbytery to another more stringent. Its members quietly met—if we understand their procedure—exchanged views, came to a substantial agreement about the matter in hand, and *changed for themselves* the relations of their church. It was throughout, so far as we see, a good, sound, thorough-paced Congregational act; as complete and primitive as was ever done by the church at Pittsfield, or the Church of the Pilgrims at Brooklyn, or by the earlier churches at Jerusalem and Corinth. We exceedingly congratulate the Presbytery of Elizabethtown on getting such an intelligently Congregational and democratic body into their connection; and we hope, if the example is to be followed, it will be after the same antique fashion. But meantime we should really like to know where the Presbytery of Newark is, all this while. Have they nothing to say about this matter, except through pamphlets, and manuscript remonstrances? Is their organization a mere "association" of churches, which any one of the churches may enter or may quit at its own pleasure? Has the Third Church of Newark been a self-complete *integer* within their bounds; a unit; a whole; lying in their embrace like a pebble in its composite, and with no vital organic connections with the Presbytery, competent and free to go or to stay, just as it pleased? Our ideas of Presbyterial formation and discipline will have sustained a memorable up-set, if this is so. We have always imagined that the life of the church was held to come to it from the Presbytery, rather than the life of the Presbytery from the previously existing churches, independent and allied. And though no great sticklers for Presbyterianism—as our friends will bear witness if they are required to—we like to see a system carried out legitimately.

The poetry with which our friend closes his pamphlet is quite a war-song in its way; and shows that he can beat the drum ecclesiastic with stirring and felicitous strokes. We give it annexed; and hope that when he becomes a Congregationalist, and joins the Association of New York and Brooklyn—as we confidently expect him to do, if the New School Assembly ever should be dissolved—he will love his new home as well as his old one!

"There's a home for the bee in his waxen cell,
Where he ceaseth from labor and loves to dwell;
There's a home for the bird in her downy nest,
And the tree where it hangeth she loves the best;
There's a home by the hearthstone—O bright are its fires;
But the *home of my heart* is the CHURCH OF MY SIRES!

Who chideth the bird that she loveth her nest?
Or the bee that he thinketh his own cell the best?
Who chideth the son or the daughter away,
That their thoughts seek the homestead by night and by day?
And who chideth me if my heart now aspires,
To speak a good word for THE CHURCH OF MY SIRES?

There the waters of baptism fell on this brow,
There first did I know, and the Savior avow,
And there were the holy hands laid on my head,
And the oath of my covenant on record was spread;
There formed the resolve, that whatever transpires,
I shall always be TRUE TO THE CHURCH OF MY SIRES!

Up then with our banner! where all can unite,
For LIBERTY UNDER GOD for TRUTH! and for RIGHT!
Let the thanks of our squadrons be heard on the field,
And again as before will the enemy yield;
A cheer and a shout, as each traitor retires,
Close up and press forward, O CHURCH OF MY SIRES!

There's a name for thee still, 'mong the Israel of God,
And still there's a place for thine ancient abode;
All Israel I love, but it must be confess'd,
I have loved, I will love, my own tribe the best;
For thee beats my heart till in death it expires,
O! early loved, latest loved CHURCH OF MY SIRES!"

DOMESTIC HISTORY OF THE AMERICAN REVOLUTION. By Mrs. Ellet. Author of "The Women of the American Revolution." New York: Baker & Scribner, 36 Park Row. 1850.

Mrs. Ellet has presented in a very interesting form, in this clearly-printed and handsome volume, many anecdotes and narratives, and points of information, which had accumulated about her in the progress of her other works on the history of the Revolution. As some of our manufacturing jewellers are said to save thousands of dollars in the year by gathering the scraps and fragments of gold which fall around the workmen at their labor, and which are afterward carefully swept and gathered from the metallic floors—so she has made a useful and attractive contribution to our Literature, from these fragments and *debris* of a history which becomes every year more impressive and valuable. The incidents of the volume are not presented as detached and fragmentary anecdotes; but are set upon the frame of a rapid and comprehensive sketch of the main events to the story of which they pertain. Thus unity is given to the work, and its total value is largely increased.

Mrs. Ellet, in this series of volumes, aptly illustrating what may be styled the domestic history of the Revolution, has opened a vien comparatively unwrought before, and has used it thus far with skill and success. She shows taste, enterprise, diligence in investigation, skill in arrangement, a style transparent and unambitious, and a strong sympathy with those of whom she writes. The volumes, therefore, are always fresh, entertaining, and instructive.

ANNALS OF THE QUEENS OF SPAIN, from the Period of the Conquest of the Goths down to the reign of her present Majesty Isabel II, with the remarkable events that occurred during their reigns, and anecdotes of their courts. By Anita George. Vol. II. New York: Baker & Scribner. 1850.

We are glad to find by the appearance of this volume upon our Table, in the usual beautiful style of binding and letter-press pertaining to the issues of our friends in Park-Row, that the former volume of the same work by Mad. George has received from the public the encouragement which it merited. The present volume, so far as we have yet been able to examine it, will sustain and advance the estimate formed of her fairness and intelligence as a historical narrator by those who read that. It treats of Isabel, the Catholic and, as we judge both from the preface and from a somewhat rapid and superficial survey of the contents, presents a different view of this so celebrated Queen from that which has been given by Mr. Prescott, and which has been through various writers familiarized to the thoughts of American readers. Mad. George presents her in a more harsh and unlovely aspect, as bigoted and severe, without either the refinement or the generosity appropriate to her sex as a woman and her station as a queen. She has been moved to this, as she avers, by the inevitable promptings of the documents she has learned from. It is the view which has formed itself within her, as she has pursued her unbiased and earnest investigations.

It is a curious thing that a Queen, so powerful and splendid as was Isabel, should be summoned at this day to the bar of the public opinion of a nation which in her time was not in its embryo, at the call of a graceful but fearless Writer—to be examined as to her aims of government, her character and her acts! It is a curious thing, but so it is; and the rulers of the world may as well learn a lesson from it. The inquisition of Posterity will be searching and just; and from their judgment there will be but one appeal. We wish the lady-prosecutor in the present instance all that success with the Public to which her good sense, good taste, laborious thoroughness and artistic skill, fairly entitle her.

THE CLOSING SCENE: or Christianity and Infidelity Contrasted in the Last Hours of Remarkable Persons. By the Rev. Erskine Neale. From the third London edition. Philadelphia: Robert G. Peterson. 1850.

The value of a work of this description depends upon its fidelity to facts, and in this respect the volume before us is entitled to full confidence. The characters are well-chosen, and the descriptions are drawn with a graphic pencil. It is an excellent volume to be put into the hands of young men, and it will furnish admirable illustrations for the pulpit.

THE NATIONAL COOK BOOK. By a Lady of Philadelphia, a Practical Housewife. Philadelphia: Robert E. Peterson. 1850.

The digestion of this volume, or rather of the condiments therein provided, was referred to the Department of the Interior, and the report of the gustatory nerve is eminently favorable. May all housewives imbibe its practical taste and science.

GRANDFATHER LOVECHILD'S NURSERY STORIES. Valentine and Orson. Beauty and the Beast. Blue Beard. Jack the Giant Killer. Children in the Wood. With Illustrations by Knightly, from designs by Darnley. Philadelphia: Grigg, Elliott & Co.

We cannot commend this series to our readers, having been constrained to take it out of the hands of our own excited little ones, lest their imaginations should become too full of beasts, goblins and bugaboos. The illustrations are characteristic, and excellent as related to their stories. But the stories themselves, as illustrated, are not to our taste.

A very neat MAP OF THE UNITED STATES, CANADA, CENTRAL AMERICA, AND THE WEST INDIA ISLANDS, has just been engraved and published by J. M. Atwood, 19 Beekman-street. It is compiled from the latest authorities, and gives the boundaries of California, Utah and New Mexico, as fixed by treaties and the acts of Congress. The map is on a large sheet of map-paper, suitable for suspending in the office, counting-room, or study.

ORIGINAL COMMUNICATIONS.

For the Independent.

"Oh where can rest be found,
Rest for the weary soul!"

"Why can't you be more contented, my dear?" said a mother, one day, to her little girl. "You have certainly a great deal to make you happy and thankful—an abundance of comforts that thousands of little girls around you, not less deserving than yourself, are deprived of. Why can't you sit down quietly with your books and playthings and be satisfied, instead of worrying about, troubling me with your complaints, and teasing me for fifty things that it is impossible for you to have, and that would make you not a whit happier if you had them?"

Now you say this was all very wisely spoken—and the child deserved to be reprimanded—and no one can accuse the mother of improper severity. Very likely; yet it was all "words thrown away" upon the little complainer. She was dissatisfied with her sources of pleasure: she was not happy, and she could not be; for her possessions, costly and varied as they were, and gifts of love though she knew them to be, were not enough for her desires. She looked beyond them all, and sighed for treasures far more rare and beautiful than any she had seen at the shops. Youthful reader, pause a moment, and tell me what it was that so hungered and thirsted in the midst of such an abundance. A voice within you answers, "THE SOUL." Yes; that was the complainer. The poor child had already learned life's grand lesson—a lesson that age only impresses more deeply upon the heart, *that the world cannot satisfy the cravings of the undying soul.*

Men and women are but larger children; and the experience of a long life is very much like that of a day in the nursery. Many go to their graves, like children to their beds, their old hearts aching with puerile disappointment. If a doll or a rocking horse will not afford the bliss for which boys and girls sigh, how can we expect that a heap of shining dust, a blast from the trumpet of fame, or the sweetest of earth's decaying joys will content the aspiring soul in after years? The immortal nature, true to itself, is ever looking anxiously beyond the things of "time and sense," and demanding enjoyments that temporal and sensual objects never can furnish. What more miserable sight is there in all creation, than a being formed to rejoice in the infinite felicity of God's favor, and partake of blessings that only his hand can bestow—trying to satisfy itself with objects wholly incompetent to supply it, and only fitted to disappoint and degrade! Some persons are amazed that there should be so little contentment in the minds of those who appear most favored by fortune. What wonder that they

"Who spend their lives,
In dropping buckets into empty wells,"

should grow tired of *drawing nothing up!* True contentment is confined to those who have "set their affections upon things above;" who regard the world not as "a tent to dwell at ease in," but as a school of preparation; and who live every hour as strangers and pilgrims bound for a better country, even a heavenly. In the bosom of the worldling the worm of discontent will ever gnaw—it is the penalty attached to a law of his being—and its teeth must strike deeper and deeper as time rolls on. How many poor mortals are dying of a thirst that they have tried vainly for so many weary years to slake at broken cisterns! There is 'a fountain of living water, of which if a man shall drink he will *never thirst again*,' and this fountain the Savior hath opened to all mankind. It is a fountain of 'love,' of 'everlasting life;' of infinite blessedness. There is but one such fountain—

"Siloa's stream that flows
Fast by the oracles of God."

If we despise *that*, we must perish, consumed with desires that burn to the lowest hell.

You are a parent, and have been astonished to see how soon your child grows weary of the beautiful things that it has been your delight to bestow upon him as tokens of affection. Have you not even experienced something like mortification at the futility of all your efforts to please? *Let not the soul of thy child cry to thee in vain.* Become acquainted with its mysterious voice. You are anxious that the slightest want of its physical nature shall be satisfied. O neglect not the wants of that *other nature*—finer, higher, immortal!

PROF. STUART ON RETURNING FUGITIVES.

Prof. Stuart's sole reason for his exegesis of the Hebrew Fugitive Slave Law rests on the assumption that the "treatment of the slaves under the Heathen was far more severe and rigorous than it could be lawfully under the Hebrew law." Query. Are not the slave laws of the Southern States far more severe than those of the Hebrews, or than the slave laws of the Northern States even in their worst condition ever were since the settlement of the country? Has not the Southern master by law the *practical* "power of life and death, of scourging, imprisoning and excessive toil," as well as the heathen master? and does he not *as often* use it, too? True, the Southern master, like the Hebrew, has the oracles of God. But does the slave law give them to the slave? Again, says he, "only among the Hebrews could the slave come to the knowledge of the true God." Is he sure he could not get at it in spite of both law and custom as well as the Southern slave? Were the slave laws of any heathen empire ever more rigorous and more abhorrent to the entire civilization of the age than the present laws of the Southern States? Prof. Stuart and the editor of the *Observer* know full well that they were not. On this point the whole question is, even on the Professor's own showing, all within a nutshell. Does the present slave code of the Southern States more nearly resemble the ancient Hebrew or heathen law? Does their actual condition on the rice and sugar fields of the South more nearly resemble the condition of the heathen or the Hebrew slave?

Grant there are Christian men South. So there were Hebrew men scattered all over the world, in the last ages of the Hebrew commonwealth at least. Do names alter things? Is the slave code of the South, baptized a *Christian* slave code, any better than it would be if baptized a heathen slave code? Do the few Christian men on the soil who abhor it sanctify it? Then why did not God sprinkle a few Hebrews among the heathen and sanctify their more tolerable slave codes, so as to give them, too, their "rights of property?" And in the latter ages did he not in fact do this?

Did the code of heathen slave laws then become so sanctified in those latter ages by this interspersion of Jews among Gentile slaveholders that the Jews of Judea were under no more moral obligation to regard the injunction in Deuteronomy? Or if the surrounding States had been baptized or called "Christian" or "Hebrew States," while their slave codes and customs continued virtually the same, would this change of name have abrogated the Hebrew law of fugitives, granting its nature such as the learned Professor claims it to be, though on what strange exegesis I cannot conceive?

As I am a plain Western farmer, with no public responsibilities and no exegetical capacities whatever, I cannot dispute the exegesis of the text, however absurd it seems to me and to all my unsophisticated friends. But I wish you would exert a little of your ability for us in pushing the above and similar questions upon the learned Professor, so as to compel him at least to make some show of argument on his own ground. But it is self-evident he cannot do this until he can prove that the American slave system, in its enacted laws and its *bona fide* practical operations, is in fact like the Hebrew system, and unlike the heathen system of old.

Again, he says "reclamation of the fugitive Hebrew slave could be *lawfully* made." To the law and the testimony, then, let the appeal be made, and show us under what statute of the Old Testament the reclamation could be made. Where is it, chapter and verse? Or are we simple men to believe that Prof. Stuart is both commissioned to expound what is inside of the Bible and inspired to teach what is outside of it, when he undertakes to write his "commentaries on Daniel." It does seem to me that the sophistry of this whole argument is so apparent that not to see it without a word of argument, is a greater blunder than to ascribe Æsop's Fables to Burke, or to upbraid a scholar for following his teacher, as was the case with poor Morton. That much learning is a fine thing, provided it does not make its possessor mad, is the opinion of many a WESTERN FARMER.

PRACTICAL.

The Oldest Christian Hymn.

In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the Apostles), asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;
Christ, our triumphant King;
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on thee in vain,
Help thou dost not disdain,
Help from above.

Thou art our holy Lord!
The all-subduing word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life!

Ever be thus our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perenaial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing.
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song,
To Christ our King.

President Edwards.

"Once," said Edwards, "as I rode out into the woods for health, in 1737, having alighted from my horse, in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view that to me was extraordinary, of the Son of God, as mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greatest part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and a pure love; to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects. God, in the communications of his Holy Spirit, has appeared in an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life."

This spirit has, we think, a fragrance of heaven about it: it helps at least our conception of the sweet, soul-perrading bliss of that world, the serene yet profound ecstacy of love and joy which, from its utter purity and consummate blessedness, must characterize it. O who would not sacrifice all earthly things for that ineffable felicity? And here on the way thither the child of God has often, as in the above example, foretastes of that exceeding and eternal blessedness. But in order to have such realizations of the Christian hope, we must live very near to God; our walk must be as it were quite on the margin of the spiritual world, where the overflowings of its fragrant airs may reach and fan our brows. Child of God, it is your privilege so to walk; this is that "walking with God" which is recorded of Enoch, and in which he had "this testimony, that he pleased God." But remember *how* he thus walked—it was by *Faith*. Practical diligence in all Christian works are the requisites and the characteristics of such a state—but such practical diligence as results from *faith*—by faith we ascend this high ground, and faith sustains us there amidst its practical purity and inexpressible joys.

There is a practical inference—full of importance and full of comfort also—to be made from this view of the subject, viz.: that this advanced and joyous piety need not be looked for and delayed for as a remote, future attainment—the result of long Christian discipline. The faith by which it is obtained may even *now* be exercised. The devout mind that sees this exceeding "beauty of holiness," and aspires to it, needs but *now to consecrate* itself deliberately to such a habit of life, and *believe* that God *now* accepts the consecration, and thus "reckon itself dead unto sin, but alive unto God through Jesus Christ our Lord." "Believest thou this?" Then pray even now with the apostle (2 Thess. 1: 2), that "God would count you worthy of this calling, and fulfill all the good pleasure of his goodness and the work of faith with power."—*Zion's Herald.*

Christian Communion.

Let Christians pray and preach for and with each other; let them "speak often to one another," of heart experiences of religion. Is a church revived? Let her not be selfish and unwilling for other congregations to share in the good work, and catch the heavenly flame from her altar, but rather let her pray that it may be so. Let her members and ministry urge others to use the means which they have found successful. And let all the other churches around praise God for it, as a blessing to them, and pray that it may extend to them also. Let them exercise no narrow and sectarian jealousy, as if they would prefer that people should remain unconverted rather than be converted to any creed than their own. Is a church divided or tried? Let others sympathize and weep, and never aim to exaggerate and foment the disorders of their brethren, or tear open their wounds.—*Curtis on Communion.*

Influence of God's Word.

The following paragraph is taken from the *London Wesleyan Magazine* for February, 1850, page 250:

"A short time since, on a Romish priest making his appearance at Charribb Town, one of our members, a converted Charribb, holding an appointment under the government, came to our teacher to acquaint him of his arrival; and in the fullness of his zeal, desired to know if he should 'turn him off the place.' 'No,' said the teacher; 'take the Bible to him, and request him to expound the second commandment.' The Bible was taken; the Word of God was quick and powerful, and too much for the priest to grapple with. On the following morning he very quietly took his departure. 'The entrance of Thy Word giveth light.'"—*Letter from Rev. Joseph Webster, Honduras Bay.*

MISCELLANEOUS.

From the National Era.

Pencil Marks in a Book.

BY T. S. DONOHO.

Through all this summer morning I've been reading
The large, quaint pages of an olden story;
A book in which I've found a name unknown,
The name of some one who possessed it once,
Written in school-girl style, inclining down,
Most liberal of flourishes: "Her Book"
Beneath the signature; and then the date:
One hundred years ago!

I looked upon it
Often and long before I read the story,
Thinking, but vainly, ever, "Who was *she*?
Where dwelt the little maiden?—whom she loved?
And was she loved again? And was she happy?—
And children, too, were hers, who read this book,
Smiling as she had smiled in early years?
Then age arrived, perhaps; and death at last—
Yes, surely death;" and thus my mind went on,
Striving in dreamy mood to trace the past,
Of which the simple fact of life gone out
Alone was manifest.

I conned each letter,
To learn some secret of her character,
For thus our modern sages say we can—
But rested still in doubt: then turned away,
And read and read the old, romantic page,
Finding full often in my pleasant course
Slight pencil marks along the ample margin,
And here and there some passage doubly marked,
And presently a word of admiration,
Or one or two dissenting.

Now no more
The name appeared unknown to me; a friend
The stranger seemed; her history familiar;
For sympathy had brought our lives together
In a sweet unison: we smiled, we wept,
We hoped and feared together. And the book
Had a new charm for me, beyond the story,
For her soft eyes first glanced along the lines,
For her kind heart was centred here awhile,
For her fair fingers wrote these loving words!
Washington, D. C., August 30, 1850.

Good Bread.

"The Arabs always allow a man to divorce himself from a wife who does not make good bread. Were such a law in our country, half the young married ladies, we fear, would be in danger of falling back into single blessedness."

We wish it were in our power to pronounce this a slander upon young American wives; but are compelled, reluctantly though it be, to admit the full force of the allegation. We doubt, very much, if seven out of ten married women, old or young, in our large cities, know how to make good bread; and yet upon good bread depends the health of their husbands and children. The production of an article of diet, so essential, is left, in most cases, to ignorant cooks, or to bakers. How the former do their work, the dyspeptic stomachs of thousands can tell; and the same delicate organs can answer for the art of the baker, which often consists in making the whitest and the lightest bread out of the poorest and cheapest flour. As a general thing, bakers use the lower brands of flour; and, too often, damaged flour, because obtained at a cheaper rate. The whiteness is, in many cases, deceptive, and we fear, it is too frequently the result of foreign and deleterious substances. There are, of course, honorable and praiseworthy exceptions to this, and housekeepers who buy bread, instead of baking it at home, should be very sure that they deal with those who use a good article of flour. Such are to be found in all our large cities.—*Arthur's Home Gazette.*

Moonlight Poetry.

"How glad I'll be when the moon will return!" exclaimed a lady friend the other evening, and any one fond of reverie, loves moonlight. The prettiest, sweetest songs are all bright with moonbeams. "Meet me by Moonlight," exclaims the expectant lover; "Roll on, Silver Moon," sighs the disconsolate swain; and all serenades glean a glory of beauty from the "Queen of Night." Like all delightful things, these have been parodied; hence have we "O Bowery gals, won't you come out to-night and dance by de light ob de moon." Of all moonlight poetry, however, we do not recollect having read any sweeter and more serene than the following from "Anthologia," a poem by Rev. Philip Bracebridge Homer, published in London in 1790.

"Here on this bank, while shine the stars so clear,
Come, Lucy, let us sit. How tranquil seems
All nature! With what mildness from above
Yon regent of the night looks down on earth,
And gives to every herb, tree, plant and field
A softer green! Mark now her virgin front.
How calm she looks, how open and how pure!
Nor, Lucy, on thy paler beauty dwells
Less sweet serenity. As pure art thou,
As frank and as benignant as the light
Of that fair planet, when no vapor thin,
Flitting o'er ether, tarnishes her face
With momentary dimness. She, bright queen
Of all those starry gems which deck this vault
Magnificently built, her silver horn
Monthly replenishes. From that strong blaze
Of unexhausted glory, whose quick heat
Invigorates the world, she still relumes
Her darkened countenance. But, Lucy, thou,
When time shall steal those youthful charms away,
From what full fountain of immortal grace,
What sun of beauty, shalt thou then repair
Thy form's diminished elegance? Alas
That female *lustre*, fairer than all stars,
And dearer than the light which rules the day,
Should know no second rising; that once set,
Nor months, nor years, nor ages can recall it!
But turn now, Lucy, and survey that cloud
Which comes in gloomiest majesty along
To shroud the imperial moon. Its envious shade
Now creeps upon her argent disk, and now
Blots it quite out of heaven. With such stealth
Malice her thick and baleful darkness draws
O'er lucid virtue, and beneath that veil
Would hide it ever. But as now that cloud
Sails on, and back restores the radiant moon
To man's desiring eyes, so pass the mists
With which fell Envy labors to conceal
The merits she abhors."

STARCH FROM INDIAN CORN.—Many of our readers are not aware of the extent of this new branch of manufacture, which we hope soon to see take the place of whiskey distilleries in the consumption of our great American staple, Indian corn. There is now in operation at Oswego, New York, a manufactory that consumes 2000 bushels of corn a-week, which makes 40,000 lbs. of the whitest and most beautiful starch for all domestic purposes, whether for the laundry or pantry. The building is 130 by 190 feet, five stories high (to which an addition is about being erected), and contains 200 cisterns for precipitating the starch, eleven furnaces with drying rooms, and employs about 70 men, and manufactures upwards of $120,000 worth of starch annually. There are two other similar establishments in the United States, and yet the demand is constantly increasing.

FASHION.—A queer writer in an adjoining State proposes the abolition of fashion, the rescuing of her millions of slaves from their expensive bondage, and the protection of all "free soil" from her tyrannical sway, by the simple application of the "*will-not-proviso*." This, he thinks, will close the door to all "compromise," and seal definitely her "manifest destiny." We certainly wish him success.—*South. Presb.*

[Glad to see our brethren of the South sensible of the propriety of "emancipating" those who are "enslaved."]

Moral Grandeur.

BY GRACE GREENWOOD.

There is a grandeur in the soul that dares
To live out all the life God lit within;
That battles with the passions hand to hand,
And wears no mail, and hides behind no shield!
That plucks its joy in the shadow of Death's wing:
That drains at one deep draught the word of life;
And that with fearless foot and Heaven-turned eye,
May stand upon a dizzy precipice,
High o'er the abyss of ruin, and *not fall!*

The Quaker Meeting.

In the fall of 1849, the Rev. Mr. C., a Baptist minister, who lives not a thousand miles from Boston, was visiting with John G. Whittier, at Amesbury, and spending a Sabbath with the poet. On the morning of the Sabbath, Mr. W. said to Mr. C., Art thou going to the Quaker meeting to-day? Yes, replied Mr. C. Well, said Mr. W., thee must be careful not to say anything, as the other day a Mr. Beach attempted to talk in the meeting, and they put him in prison. Mr. C. attended. It was one of their perfectly silent meetings, which passed drowsily away, with some sleeping on the part of Mr. C. and others. On his return, Mr. W. met him at the door, and said, Well, friend C., how did thee like the Quaker meeting? To which Mr. C. furnished the following impromptu reply:

"Well, John, since thou a Quaker art,
Go to, I'll tell thee all my heart.
Quite plain, but neat the place I found,
And solemn stillness reigned around.
I chose a seat, and down I sat,
And gazed upon a Quaker hat,
While all around in solemn mood,
I ween, were thinking something good.
But still I eyed that Quaker hat—
The crown was low, the brim was flat;
It canopied a noble pate
That still in solemn silence sate.
I thought him thinking of his God,
When lo, the hat began to nod!
Then how I longed to use my speech!
I should, but then I thought of Beach!
I longed his drowsy soul to waken,
But thought it best to save my bacon;
And—would thee think me such a chap?—
I gave it up, and—TOOK A NAP."

[*Mich. Ch. Herald.*

The Mount Washington Collegiate Institute,
21½ Fourth-street, corner of Macdougal, facing Washington Square,

GEORGE W. CLARKE, A.M., and JAMES FANNING, A.M., Principals, opens its eighth school year on Monday, the 9th of September, 1850. Past success encourages the proprietors to believe that their plans of instruction and general management of pupils will continue to meet with approbation.

Having several years since observed the unsurpassed beauty and healthfulness of the location of their institution, they purchased the lot and built thereon the present edifice, with rooms specially fitted for instruction, and ample assize and number for 180 pupils, devoting three stories of the building to the uses of the school, with the average number of 60 pupils in each department. Being a corner house, the entrance to the dwelling part, occupied by one of the Principals, is 218 Fourth-street, and that of the school, 138 Macdougal. Able Professors are employed in all the branches of English and Classical education, special attention being given to the Mercantile Department. The classes in French are in charge of the venerable and distinguished Professor Edwards; those in German are under the care of Prof. Theodore Glaubenskiee; Prof. R. Palenzuela, LL.D., has charge of the Spanish. The juvenile pupils are under the personal instruction, as well as care of one of the Principals. The proportion of teachers to the number of pupils is that of 1 to 20, which, under the advantage of classification according to capacity and attainment, greatly multiplies the power of instruction. The organization of the school encourages individual pupils in any branch to advance to higher classes whenever their proficiency will warrant it.

The pupils are allowed daily exercise in the Park under the observation of teachers, where they enjoy the advantages of the country for purity of air and wholesome recreation.

No sectarian influence is exerted upon the pupils, but the Principals inculcate respect and reverence for all things sacred; and without strict morality no pupil can remain a member of their school.

Applications for entering scholars may be made during any part of the day or evening, when circulars for particular information can be obtained.

Strangers to the above institution are referred to the following names of its patrons:

Hon. John L. Mason, Rev. Sam'l Seabury, D.D. Rev. A. E. Campbell, D.D. Rev. J. M. Macdonald, Rev. Duncan Dunbar, Rev. John Lillie, Prof. Chas. A. Lee, M.D. Charles Dickinson, M.D. James R. Whelan, M.D. Edward Vanderpool, M.D. S. P. White, M.D. A. N. Gunn, M.D. A. S. Ball, M.D. Alex. J. Clinton, M.D. S. R. Kirby, M.D. John Newhouse, Esq. John S. Woodward, Esq. G. M. Spier, Esq. P. A. Hargous, Esq. Louis E. Hargous, Esq. Wm. Black, Esq. Francis P. Sage, Esq. John J. Phelps, Esq. George D. Phelps, Esq. Tredwell Ketcham, Esq. R. D. Wee